

BRAHMA SUTRA

CHAPTER 3

3rd Pada

1st Adhikaranam to 36th Adhikaranam

Sutra 1 to 66

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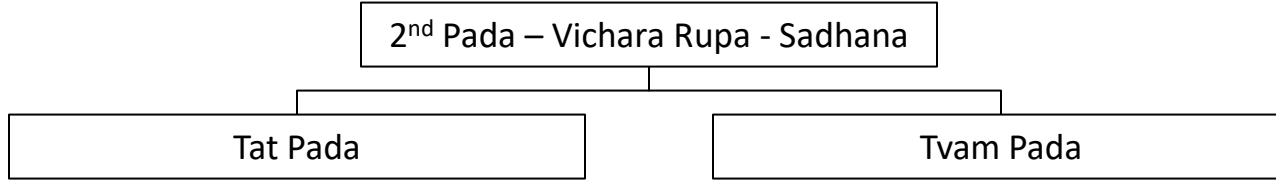
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General introduction = 3rd Pada :

- Sadhana Adhyaya
- Sadhanas for Moksha.



- Without knowing Pada Artha, One can never know Vachyārtha Jnanam, which is Sadhana for Moksha.

2 nd Pada	3 rd Pada
Mahavakya Pada Artha Vichara	Saguna Brahma Upasana Tad – Pada Ishvara

- Saguna Ishvara = Brahman with Attributes.

Saguna Brahman	Nirguna Brahman
Mithya	Brahman Jnanam Alone Gives Moksha

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |
prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion(Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having manifested himself. Such an ego is said to be of narrow intellect because it thinks that before creation, all was of the nature of the unborn reality. [3 – k – 1]

- Unfortunate, Miserable are Upasakas, Know intention belong criticism.
- Saguna Brahman as means of liberation Criticised – Not Moksha Sadhanam.

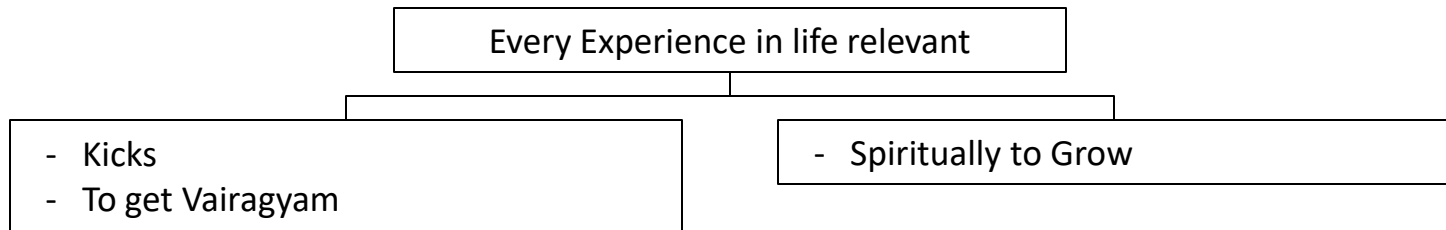
Map 1	Map 2
<ul style="list-style-type: none"> - Direct - Jeevan Mukti Sadhana 	<ul style="list-style-type: none"> - Indirect – Krama Mukti Sadhana - Continue Saguna Upasana - Don't come to Jnanam - Want Moksha - Have Vairagyam and Mumukshutvam.... - Krama Mukti Sadhana - Brahma Loka – Nirguna Vichara – Jnanam - Moksha

Vivekachudamani :

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

vairāgyam ca mumukṣutvam tīvram yasya tu vidyate |
tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ || 29 ||

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation. [Verse 29]



- What type of Saguna Vichara to be practiced – Not how to Practice.

Certain Upasanas repeated in 2 Upanishads

- Have Similarities
- Common features
- See as same
- Upasana Abheda
- identical
- 'Hiranyagarbha' up in Chandogyo and Brihadaranyaka Upanishad same
- Missing attributes can be transferred

Example :

- Mano-Maya.. from Chandogyo Upanishad can be transferred to 'Hiranyagarbha' in Brihadaranyaka Upanishad

- Have Dissimilarities
- Uncommon features
- See as different
- Upasana Bheda
- Different

Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

**Manomayah pranasariro bharupah satyasankalpa
akasaatma sarvakarma sarvakamah sarvagandhah
sarva-rasah sarvamidamabhyatto'vaky anadarah.**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to gets it. His self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; Similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

- Transference of missing attributes allowed after proving Abheda Nishchaya.
- Guna Upasamhara - Transference done after Abheda Nishchaya.

1) Upasana Bheda - Abheda Vichara.

2) Upasana Abheda Nishchaya.

3) Guna Upasamhara.

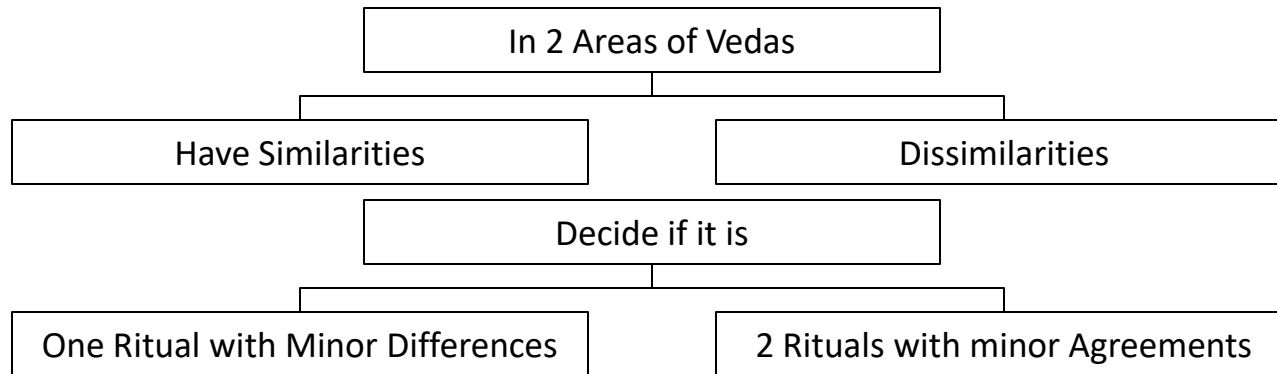
- To determine oneness of Upasana, certain rule applied, Similarity, dissimilarities.

Law :

- Upasana Bheda – Abheda borrowed from Purva Mimamsa Darshanam.
- Purva Mimamsa faces similar problems.

Analysis of Rituals :

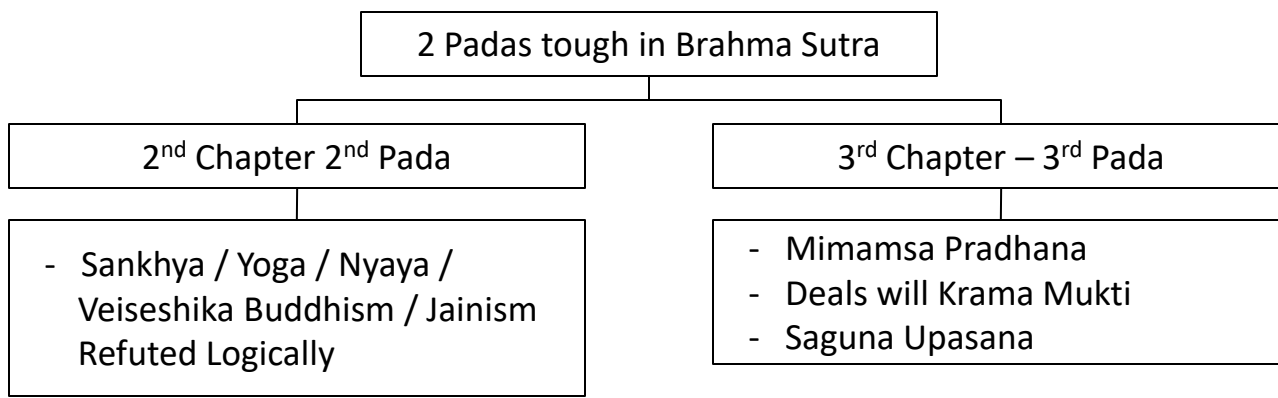
- Purva Mimamsa Sutrani – 4 Times bigger than Brahma sutra.
- In Purva Mimamsa sutra, have to do karma Bheda – Abheda Vichara – Several Rituals resemble.



- Purva Mimamsa (Pm) has laws to do Karma Bheda / Abheda Vichara.
- Oneness of Ritual – Apply Guna Upasamhara.
- Rites in one Ritual transferred to another ritual elsewhere, Called Guna Upasamhara in Purva Mimamsa.

Sutra :

- This 3rd Pada called Guna Samahara Pada, Purva Mimamsa Pradhana Pada.
- Purva Mimamsa sutras quoted – Analysed. Tough Pada.



- Nowadays Upasanas like in Sikshavalli, Brighuvalli not Practiced. Therefore Vedic Upasanas Only of Academic importance.
- Purani Upasanas – Rama, Krishna, Ganapathi done today.
- 36 Adhikaranams - 66 Sutras general introduction to 1st Adhikaranam.

Sutra 1 – 1st Adhikaranam :

सर्ववेदान्तप्रत्ययं
चोदनाद्यविशेषात् ।

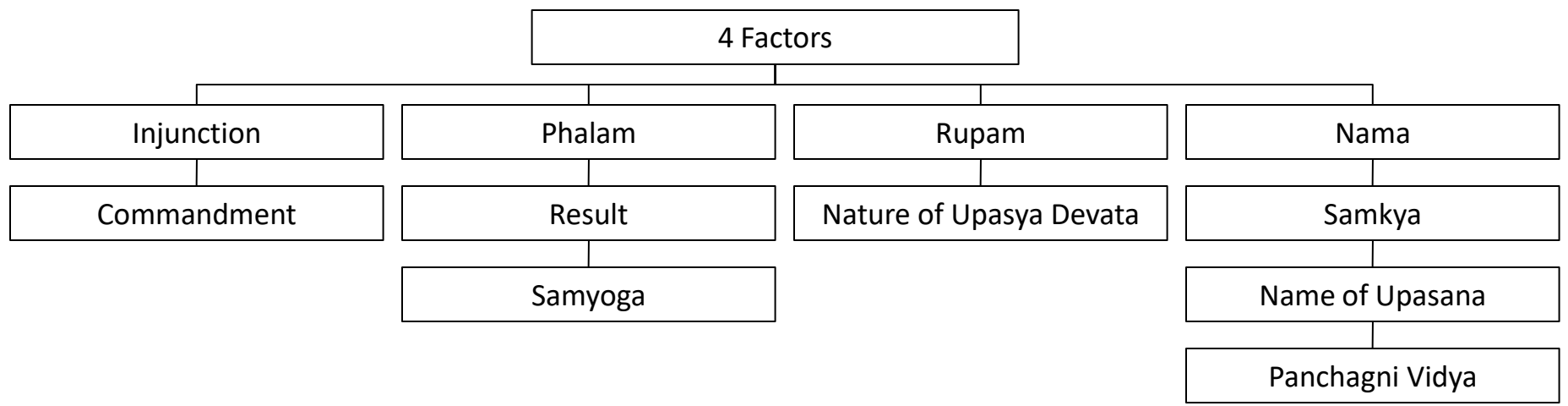
Sarvavedantapratyayam
chodanadyavisheshat

(The Vidyas or the Upasanas) described in the various Vedanta texts (are not different, are identical) on account of the non-difference of injunction, etc., (i.e., connection, form and name). [3 – 3 – 1]

- Sarva Vedanta Pratyaya Adhikaranam important Adhikaranam.
- Foundation / Model Adhikaranam general rules pointed out.
- 2 Sample Upasanas taken similarities, Dissimilarities pointed, Out – See Oneness.
- Abheda Nishchaya Done and Guna Upasamhara (GU) Done.

General Analysis – 1st Sutra :

- 2 Upasanas can be considered identical if there are common factors, 4 Common factors based on Purva Mimamsa prove identity or difference in Upasanas.



- After this Guna Upasamhara can be applied.

Word Analysis :

a) Sarva Vedanta Pratyayam :

- Particular Karma, Upasana taught in different Branches of Vedas is treated as same.

b) Chodanat Aviseshat :

- On the Basis of the sameness of factors like injunction.

Significance of Words :

a) Sarva Vedanta Pratyayam :

- Teaching = Karma Khanda and Upasana Khanda, Pratiyate Nyayate iti Pratyayam.
- That which is learnt from Veda.

b) Sarva Vedanta :

- In All Upanishads Panchagni Vidya in Chandogyo Upanishad and Brihadaranyaka Upanishad.
- Same Based on 4 Factors.

Brihadaranyaka Upanishad :

यो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः; रेतो वै प्रजातिः;
प्रजायते ह प्रजया पशुभिर् य एवं वेद ॥ ६ ॥

yo ha vai prajātiṃ veda prajāyate ha prajāyā paśubhiḥ;
reto vai prajātiḥ; prajāyate ha prajāyā
paśubhir ya evaṃ veda ॥ 6 ॥

He who knows Prajāti (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals. [6 – 1 – 6]

Chandogyo Upanishad :

अथ पञ्चमोऽध्यायः ५
यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च
भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च १

Om. yo ha vai jyestham ca srestham ca veda jyesthasca
ha vai sresthasca bhavati prano vava jyesthasca sresthasca.

Om. He who knows the oldest and the best himself becomes the oldest and the best. It is Prana Which is the oldest and the best. [5 – 1 – 1]

Prana Upasana :

Yo Ho Vai Jyeshtaha	Sreshtaha
‘Hiranyagarbha’ / Prana = Eldest Born 1 st	Greatest

Mundak Upanishad :

ओं । ब्रह्मा देवानां प्रथमः संबभूव विश्वस्यकर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

om | brahmā devānām prathamah sambabhūva viśvasyakartā bhuvanasya goptā |
sa brahmavidyām sarvavidyāpratiṣṭhām atharvāya jyeṣṭhaputrāya prāha || 1 ||

Of the gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [1 – 1 – 1]

- Life Manifests 1st as “Prana” then sense organs Develop.
- Prana – Jyeshta Tatvam – Manifesting 1st . Sreshta Tatvam – Greatest principle.

Story :

- Each sense organ goes out for 1 year.
- Eyes, ears, Mind, goes out but person happily Survives. Sense organs pray to Prana, you are Jyeshtaha, Sreshtaha.

Samshaya :

- 1st Prana Upasana same or not in both Upanishads?

Conclusion :

- Same – Apply 4 factors – Which are identical.

a) Commandment Upasana Karoti Chodanat :

b) Phalam :

- Upasaka become great in family, society.

c) Nature – Rupa :

- Jyeshtam, Sreshtam common in both.
- Upasya Devata Upasaya, Devata – Prana Devata.

d) Name - Sankhya same :

Conclusion :

- One Upasana Only = Aviseshat = Samanyat.
- Pratyayam = Karma – Upasana, Chodanat = Commandments.

Sutra 2 :

भेदान्नेति चेन्नैकस्यामपि ।

Bhedanneti chennaikasyamapi

If it be said that the Vidyas are separate on account of difference (in minor points), we deny that, since even in the same Vidyas (there may be such minor differences). [3 – 3 – 2]

- Sutra Answers doubt occurring.
- Even if we see sameness of 4 factors, we see differences also in same portion.
- Prana / Panchagni Upasana – 4 Factors same – See difference also, how you take them as one and same.

Answer :

- Ignore minor differences.
- Major identity overpowers minor differences.
- Bahu-Abheda overpowers Alpabheda, therefore you can treat such Upasanas as identical.
- Remove minor differences and Add what is not there.

Technical :

- Guna Samhara = Avapa(Addition) – Volapa(Removal).
- If Major differences, introduce as fresh Upasanas.

Essence of 2nd Sutra :

- To show major similarity, Minor differences.



- Travel of Jiva in 5 stages before manifesting again after death.
- Heaven Svarga – Cloud Megha – Earth Bumi – Father Purusha – Mother Nari.
- In each stage Jiva Manifests more and More.
- When coming out of Mother manifestation complete.
- Since 5 Stages important for life's Manifestation, Meditate on 5 Stages, As stages of Growing.

Refined in Incubators :

- Pancha Agneyam Vidya = Upasana.

4 Factors identical :

Purva Pakshi : Chandogyo Upanishad :

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह
तैरप्याचरन्पाम्पना लिप्यते शुद्धः पू-
तः पुण्यलोको भवति य एवं वेद य एवं वेद १०

Atha ha ya etanevam pancagninveda na saha tairapyacaranpapmana
Lipyate suddhah putah punya-loko
bhavati ya evam veda ya evam veda. iti Dasamah Khandah.

But he who knows the five fires remains pure even if he is in the company of these people. He who knows this is pure and innocent, and after death he goes to a holy world.[5 – 10 - 10]

- Let person meditate on Panchagni life's Process.. His future route.

Brihadaranyaka Upanishad :

अथैनमग्नये हरन्ति; तस्याग्निरेवाग्निर्भवति, समित्समित्, धूमो धूमः,
अर्चिरर्चिः, अङ्गारा अङ्गाराः, विस्फुलिङ्गा विस्फुलिङ्गाः;
तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति; तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥ १४ ॥

Athainamagnaye haranti; tasyāgnirevāgnirbhavati, samitsamit,
dhūmo dhūmah, arcirarciḥ, aṅgārā aṅgārāḥ, visphuliṅgā visphuliṅgāḥ;
tasminnetasminnagnau devāḥ puruṣam juhvati;
tasyā āhutyai puruṣo bhāsvavaravarnaḥ sambhavati || 14 ||

They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant. [6 – 2 – 14]

- Through 5 Agnis, Jiva has lived on earth for sometime.
- Jiva enters 6th fire at cremation. Jiva Burnt in fire.

Purva Pakshi :

- Shad Agni Vidya or Pancha Agni Vidya.

Answer :

- Implied in Sutra.

First Answer :

- 6th Agni not part of Upasana at all.
- Chandogyo Upanishad – Chapter 6 – 2 – 14 – Not Part of Upasana.
- Imaginary fire and real fire Different.
- Upasana – Definition – Atasmin Tat Buddhihi.

One Condition :

- See something else upon something else.
- Invoke Shiva(Chetanam) on Stone(Jadam).
- Rope – Snake – Not Upasana = Error = Bramaha.

Definition Identical :

Brama	Upasana
Error	Deliberate meditation

- Atasmin Tat Buddhi – Common, Seeing Something as something else.

Error	Meditation
<ul style="list-style-type: none">- Seeing something as Something else because of ignorance- Agyana Janyam- Anyatha Darshanam	<ul style="list-style-type: none">- Shiva – Stone- Upasaka knows this is stone or Turmeric powder not Genesha- Not Adhistana Agyana Vashat- Jnana Purvaka Tat Buddhi- Panchagni Vidya, Svarga – Visualised as Agni – Fire, knowing Svarga not fire

- Megha, Bumi Purusha, Nari, Atasmin Tat Buddhi Not fire.

6th Fire :

- Agnireva Agnir Bavati not Upasana.
- This is Agni upon which Jiva offered after death.

First Argument :

- 6th Fire mentioned in Chandogyo Upanishad :

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय
एव हरन्ति यत एवेतो यतः संभूतो भवति २

Sa jato yavadayusam jivati tam pretam distamito'gnaya
eva haranti yata eveto yatah sambhuto bhavati.

When a person is born, he lives as long as he is destined to live. Then, when he dies as ordained, they [His sons or disciples] take him from his home fire from which he was born [and to which he owes his birth]. [5 – 9 – 2]

- When person dies, he is taken to actual fire not imaginary fire 6th Fire not to be included.

Second Argument :

- Include in both Upasana because both Upanishad says it.

Third Argument :

- Even if one Agni Missing, it is minor difference, 5 Agnis common.
- Minor disagreements can be ignored, take Upasana as one = Model no : 1.

Model No. 2 :

- Prana Upasana.

Lecture 270

- Upasana – Bheda – Abheda Vichara.
- When oneness established, then Upasamhara Applied.
- Features missing can be included. In Upasya Devata, if some features missing, can combine, cumulative, features taken for Upasana.
- 4 Clues to determine oneness.
- Name, Nature of Devata, Nature of commandment, Vidhi, Nature of result.
- Samyoga (Result), Rupa (Nature) Samadana (Name), Chodana (Commandment).

2nd Sutra :

- 2 Upasanas same if basic features are same, even if minor differences.
- Between 2 Panchagni Vidayas only minor difference.

a) Brihadaranyaka Upanishad :

- 6th Agni included - Near 5 fires, fire of cremation, not to be taken as 6th for Upasana – Real Agni - 5 are symbolic.

Upasana :

- Seeing something upon something else, seeing fire as fire not Upasana.

b) Chandogyo Upanishad :

- 6th Fire Mentioned later.
- Chandogyo names it as Panchagni also not Shadagni Vidya.

Prana Upasana : Chandogyo Upanishad :

- Chapter 5 – Section 1

Brihadaranyaka Upanishad :

- Chapter 6 – 1st Section.

Meditate as Jyeshta	Sreshta
<ul style="list-style-type: none"> - Eldest - Time wise Superior 	<ul style="list-style-type: none"> - Greatest - Qualitatively Superior to sense organs

Prana from conception :

- Buddhi – Sense organs come later.
- Prana = Life – beginner – Jyeshtha, both Upanishads tell a story.
- Each Organ leaves for sometime, Ear, Tongue, eye, Mind... Nothing happens to individual.
- Sense organs do Namaskaram to Prana.

Titles of Sense organs :

- Vasishatvam, Pratishtatvam Ayatantvam / Titles Surrenders to Prana Because of Sannidhyam.
- Minor dissimilarity ignore, accept as one Upasana.
- Eye, Ears, Manaha – Mentioned in both Section.

Brihadaranyaka Upanishad :

- Includes – Rethovai Prajatihi, Organ of Reproduction – Upasthendriyam, Prajana Clevaha.
- Not given in Chandogya Upanishad – Only in Brihadaranyaka Upanishad.
- Pranas glory same, Sample 4 – 5 mentioned.
- Alpa Rupa Bheda – Vadi – No differentiation.

Word Analysis :

Purva Pakshi	Siddhantin
- Na Bheda	- Iti Chet Na Ekasya Api Si

a) Na :

- This Principle is not correct.

b) Bhedat :

- Because of Presence of certain differences.

Siddantin :

c) Iti Chet :

- If this is contention.

d) Na :

- It is not so.

e) Ekas Yam Api :

- Minor difference are possible, even in same Upasana.

Significance :

a) Na :

- Purva Pakshi negates principle mentioned in principle sutra.
- Sarva Vedanta Pratyayam Na, Upasanas mentioned in different, Upanishads should be treated as one, if minor difference.

Purva Pakshi :

- Focus on dissimilarities.
- Aikyam Na Sambavati – Bhedat – No oneness because of differences.

b) Iti Chet :

- If you Raise such objection i can't accept.

Vedantin :

- I do note dissimilarities also i don't ignore, They are superficial.

Example :

- Color of Book cover – Contents same.

c) Etasmin Api :

- Dissimilarities accepted.

d) Upastendriyam :

- Missing in one, Alpa Bheda – Minor difference.

Example :

- Krishna, Rama – Vighraha - Hands different in temples, posture, dress- Different.
- Shiva as Dakshinamurthy, Ayappa, different.

Sutra 3 :

स्वाध्यायस्य तथात्वेन हि समाचारे
ऽधिकाराच्च सववच्च तन्नियमः ।

Svadhyayasya tathatvena hi samachare'
dhikaraccha savavaccha tanniyamah

(The rite of carrying fire on the head is connected) with the study of the Veda (of the Atharvanikas), because in the Samachara (it is mentioned) as being such. And (this also follows) from its being a qualification (for the students of the Atharva Veda) as in the case with the (seven) oblations (viz., Saurya etc.). [3 – 3 – 3]

Previously :

- Saguna Vidya – Upasana.

Here :

- Nirguna Brahma Vidya, is Mundak Upanishad Vidya different than, Anya Brahma Vidya - Or Same?

Brahma Vidya :

- Akshara - Paravidya Ada Yayada Param Aksharam Adigamyate.
- Unique Qualification mentioned at end of Mundak Upanishad – Not Mentioned in others.
- Vairagyam, Mumukshutvam...

Vivekachudamani :

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

vairāgyaṃ ca mumukṣutvaṃ tīvraṃ yasya tu vidyate |
tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ || 29 ||

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation. [Verse 29]

Mundak Upanishad :

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

tadetatsatyamṛṣiraṅgirāḥ purovāca naitadacīrṇavrato'dhīte |
namaḥ paramaṛṣibhyo namaḥ paramaṛṣibhyaḥ || 11 ||

That is the truth. Rsiangira communicated this to his disciples in ancient times. No one, who has not observed any vow(Renunciation), is fit to study this. Our Salutations to the great Sages: our prostrations to the great Seers. [3 – 2 – 11]

तदेतद्वाऽभ्युक्तं क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकार्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

Tadetadṛcā'bhyuktaṃ kriyāvantaḥ śrotriyaḥ brahmaniṣṭhāḥ
svayaṃ juhvata ekarṣiṃ śraddhayantaḥ |
teṣāmevaitāṃ brahmavidyāṃ vadeta śirovrataṃ vidhivadyaistu cīrṇam || 10 ||

This very doctrine has been explained in a Veda mantra (Rca) as follows. “To them alone, let one teach this knowledge of Brahman, who perform rituals, who read and study the Veda-s, who pursue the meditations upon Brahman, who possess faith and offer oblations themselves to the fire called Ekarsi; and who have observed strictly the Sirovrata.” [3 – 2 – 10]

- Special Ritual mentioned in 10th mantra.

Na Cheernam Vratam :

- One should not learn Brahma Vidya without going through this Ritual.

Purva Pakshi :

- Qualification different – Subject Must be different.
- Therefore Akashara Vidya / Para Vidya different from Brahma Vidya.

What is Shiro Vratam?

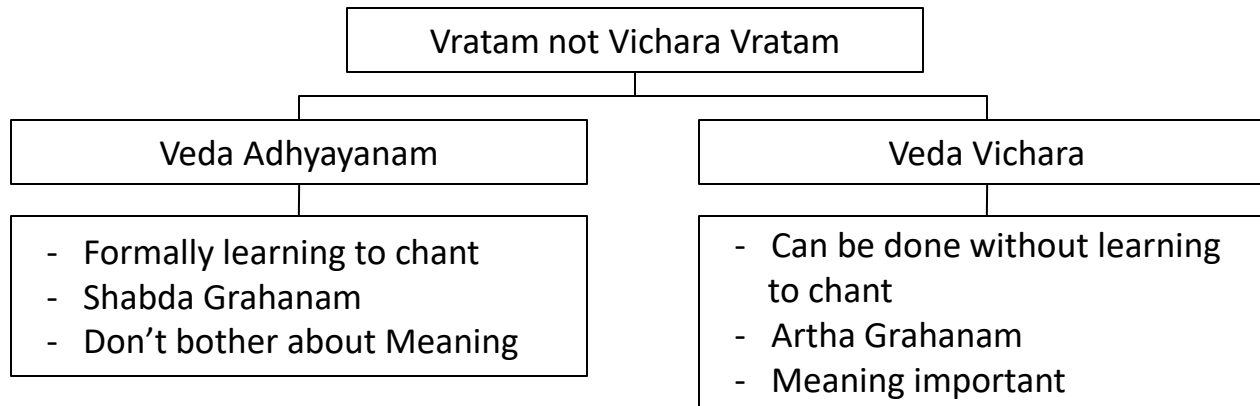
- Shirasi Agni Dharanam Vratam, Chant Mantra – Kindle fire – Place, On pot – Do Agni Pradakshina – Said in Veda Vrata Books.

Conclusion :

- Akshara Vidya and Brahma Vidya Same.

Reason :

- Answer of Vyasa – In this Sutra, This is preparatory ritual – Not to learn Brahma Vidya.
- Adyayana Vratam – Chanting Vratam, not Vichara Vratam.



- Prajas-Svadyaya Prevachanecha – Samyasi Na Prajaya - Wedding } Not correct

Veda Adyayi	Veda Artha Jnani
<ul style="list-style-type: none">- Qualification Prescribed- Discussed in Apashudradhikaranam	<ul style="list-style-type: none">- Artha Grahanam- Know meaning can't chant

Mundak Upanishad :

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

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That is the truth. Rsiangira communicated this to his disciples in ancient times. No one, who has not observed any vow(Renunciation), is fit to study this. Our Salutations to the great Sages: our prostrations to the great Seers. [3 – 2 – 11]

Verb :

- Adhite – Shabda Grahanam not Artha Vichara – 1 Reason.

2nd Reason :

- Veda Vrata Granta – Text, Book of Veda Adhyayana rules, called Samachara Grantha – Used in this Sutra.
- Mundak Upanishad comes in Atharvana Veda. Brahma Vidya Same in all Upanishads.

Purva Pakshi :

- You make conclusion based on 11th mantra - Mainly for Adhyayanam not for Vichara.

Mundak Upanishad - 10th Mantra :

तदेतदृचाऽभ्युक्तं क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
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This very doctrine has been explained in a Veda mantra (Rca) as follows. “To them alone, let one teach this knowledge of Brahman, who perform rituals, who read and study the Veda-s, who pursue the meditations upon Brahman, who possess faith and offer oblations themselves to the fire called Ekarsi; and who have observed strictly the Sirovrata.” [3 – 2 – 10]

- Brahma Vidya should be given to only those who have done Shivo Vratam = Artha Grahanam.

Shankara :

- Etam Brahma Vidyam - Adjective is there.
- That Brahma Vidya revealed through Upanishad words alone is the meaning.

Words – Shabda Pramanam	Wisdom
<ul style="list-style-type: none">- No Wisdom- Outside- Can be different	<ul style="list-style-type: none">- Pramana Janyam- Prama = Jnanam- Inside

- To get Brahma Vidya through Atharvana words he takes Shiro Vritam.
- Difference in means – End (Same) } Idea in 10th Mantra.
- Compulsory Vratam for Atharvana Veda people before formal Study.
- Khanda Rishi - Tarpayami for Yajur Veda People.
- For Yajur Veda to chant, Atharvana No Vratam required.
- Study your Veda first, Mundak comes under Atharvana Veda, hence Shiromani Vratam.
- Most people now Yajus / Rig / Sama – Not many Atharvana Veda.

Example :

- Sava vatū, Series of Oblations – in Surya Deva Homa.
- Oblations depend on what type of fire to be Kindled.



- Eka Rishi (Associated only with Atharvana Veda) or Eka Agni – in Mundak Upanishad.

Mundak Upanishad :

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Word Meaning :

a) Samachara :

- In the book of procedures.

b) Hi :

- Shirovrataṃ is indeed prescribed.

c) Tatavena :

- As a preliminary ritual.

d) Svadyayasya :

- Chanting of Vedas.

e) Cha :

- Moreover.

f) Adhikarat :

- Since eligibility is prescribed, specified, Shirovritam does not differentiate the Brahma Vidya.

g) Tan Niyama Cha :

- And this condition applies to the followers of Atharvana Veda only.

h) Sava Vetu :

- Like oblations called Sava

Lecture 271

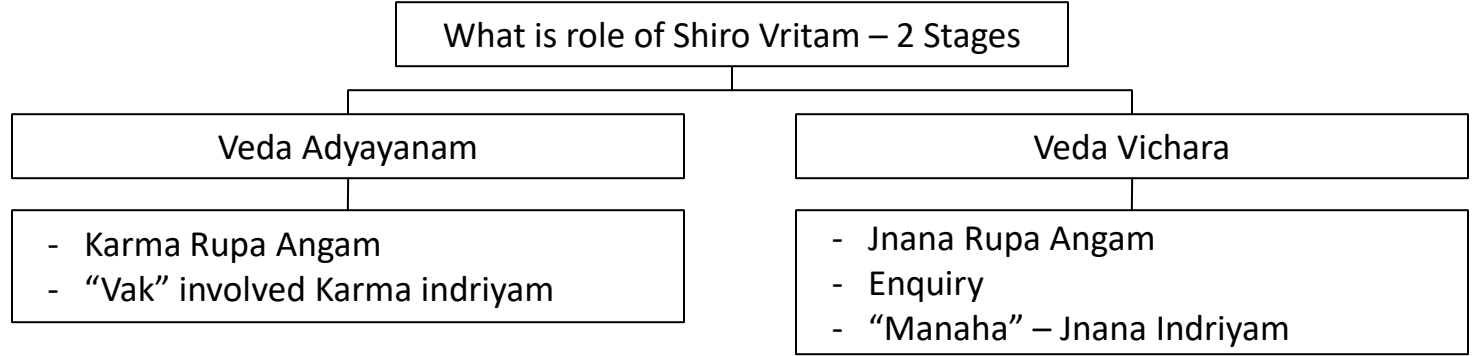
Sutra 3 :

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(The rite of carrying fire on the head is connected) with the study of the Veda (of the Atharvanikas), because in the Samachara (it is mentioned) as being such. And (this also follows) from its being a qualification (for the students of the Atharva Veda) as in the case with the (seven) oblations (viz., Saurya etc.). [3 – 3 – 3]

- Teaching of Mundak not different from other Upanishads.

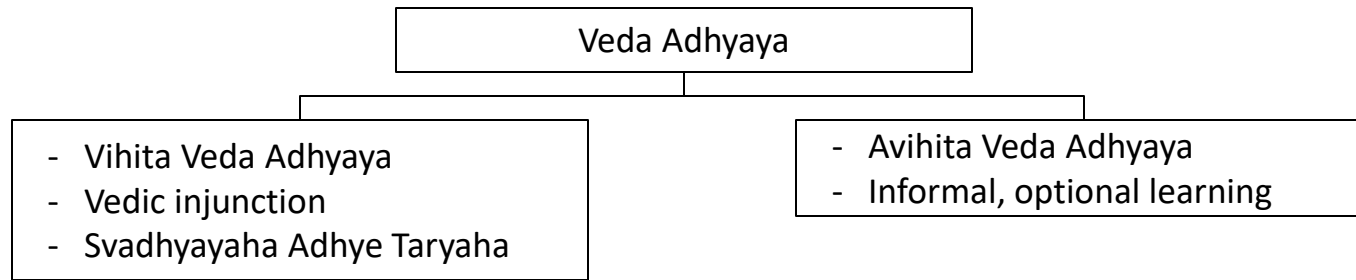


- Is Shiro Vritam Karma Angam or Jnana Angam.

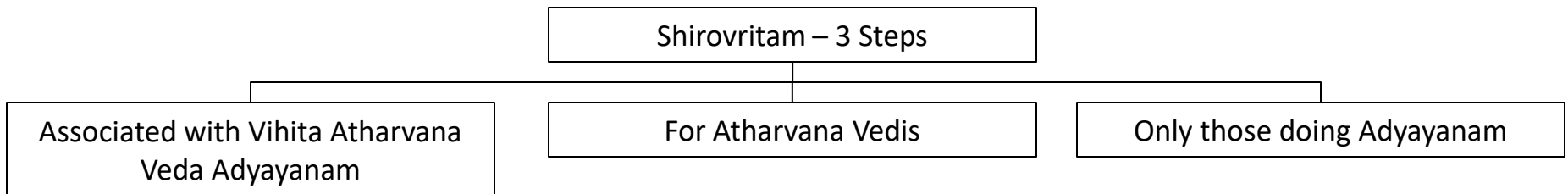
Vyasa :

- Not Necessary part of Jnana Angam but essential part of karma Angam for Chanting.

2nd Stage :



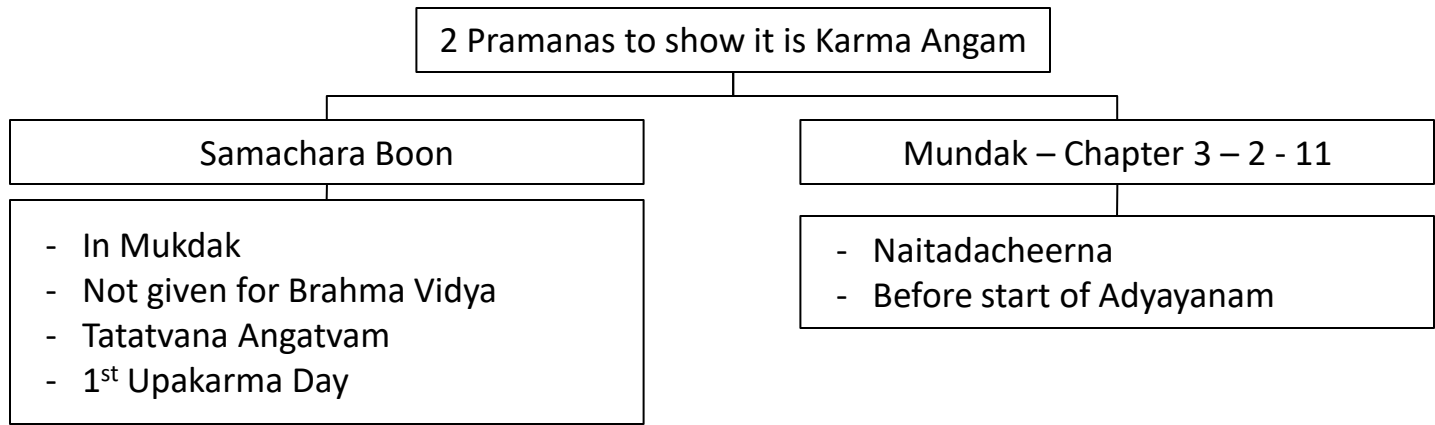
- Once own Veda Should be studied first depending on Paramapara.
- Chanting is not Vichara, Vihita is not Kamya Karma.
- Not Studying = Vihita Akarma Papam, Omission of Enjoined Duty.
- Veda Adhyayanam – Formal, Compulsory, otherwise get Pratya Vaya Papam.
- Mundak Upanishad – Adhyayanam, Not Vichara but Chanting.



- Indirect connection – Like

Example :

- Sava Oblations with Eka – Agni fire.
- Thalai Upanayanam day, Start chant of Veda Adhyayanam.
- Change his thoughts, words, Deeds, Transform personality – Going to Become Dvija.
- Vihita Adhyayanam is introduced on 1st Avani Attaim day after Upanayanam.



Mundak Upanishad :

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- Mundak Vichara After Sadhana Chatushtaya Sampatti – End of life
- As prescribed in Vedic Chanting, Book of Rule, Samachara – Atharvana Veda Chanting Procedure.
- Sankhya Vandanam Chanting Varies in Each Veda.

i) Uktatvat Hi :

- Emphasis of Pramanam.

j) Adhikara Cha :

- Mentioned in Mundak, while specifying eligibility, Candidacy, Determination.
- Naitad Acheernaha – Adhite.

k) Tan Niyama :

- This Adyayana condition not for all the Vedis.

- Yajur Veda doing Atharvana Veda, Adhyayanam need not do Shiromani ritual.
- Can I Chant – Om Namō Narayana...
- Without chanting Gayithri after Upanayanam, Any other Mantra Chanting useless.
- Like Sava Vatu – Oblations – Svadhyaya Angatva Niyama Savatu bavati.

Sutra 4 :

दर्शयति च ।

Darsayati cha

(The scripture) also instructs (thus).[3 – 3 – 4]

- Vyasa reconfirms conclusion of Previous Sutra.
- Teaching of Mundak Non-different, from Vidya in other Upanishads.
- Shirovratam ritual will not differentiate Vidya but only Chanting Rules.

Katho Upanishad – Reveals this fact

सर्वे वेदा यत्पदमामनन्ति तपौ सि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

sarve vedā yatpadamāmananti tapāṁsi sarvāṇi ca yadvadanti |
yadicchanto brahmacaryaṁ caranti tatte padm̐ saṁgrahena bravīmyomityetat || 15 ||

Yama said : “The goal (Word) which all the Veda-s declare of (Praise),which all penances proclaim, and Wishing for which they lead the life of Brahmacarin, that goal (World) I will briefly tell thee. It is Om.” [1 – 2 – 15]

- Sarve Vedaha yat Padam 1st Line Relevant.
- All Vedas Talk about same Brahma Vidya.
- Because of Shiro Vritam don't say its talking about other Vidya.
- Qualification difference does not change Brahma Vidya.

Word Analysis :

a) Darshayati Cha :

- Sruti itself reveals – Sameness of Brahma Vidya in all Upanishads. Darshayati – Veda.

Katho Upanishad :

सर्वे वेदा यत्पदमामानन्ति तपौ सि सर्वाणि च यद्वदन्ति ।
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Why special qualification? Only for chanting.

- 1st Adhikaranam over established 3 Vidyas.
- a) Panchagni Vidya Same in Chandogyo Upanishad and Brihadaranyaka Upanishad.
- b) Jyesta, Sreshta Prana Upasana same in Chandogyo Upanishad and Brihadaranyaka Upanishad.
- c) Brahma Vidya – Same in Mundak and Atharvana Upanishad.
- Trivida Vidya Aikyam established in 1st Adhikaranam.

2nd Adhikaranam :

- Result – Corollary of 1st Adhikarana, 1st and 2nd Adhikaranam important.
- 2nd Adhikaranam.

Sutra 5 :

उपसंहारोऽर्थाभेदाद्विधि
शेषवत्समाने च ।

Upasamharo'rthabhedavidhi:
seshavatsamane cha

And in the Upasanas of the same class (mentioned in different Sakhas) a combination (of all the particulars mentioned in all Sakhas is to be made) as there is no difference in the object of meditation, just as (a combination of) all subsidiary rites of a main sacrifice (mentioned in different Sakhas is made). [3 – 3 – 5]

General introduction to Adhikaranam :

- 1 Sutra – Upasamharadhikaranam.
- 1 and 2 Most important Adhikaranam of 1st Pada.
- 1st Adhikaranam conclusion – 2 Upasanas in 2 Upanishads Aikyam.
- Brahma Vidya Aikyam, Jyeshtha Sreshta Aikyam.

Corollary :

- If 2 Upanishads identical, then, Missing portions in One Veda can be filled up from other Upanishads.
- If in Chandogya and not in Brihadaranyaka Upanishads, then can be added and Combined as one Upasana.
- Combination called Upasamhara, Devata Meditated will have combined features.
- Combination process called Upasamhara.

3rd Pada – Guna Samhara :

- Combination allowed if Upasanas have Aikyam.
- 1st Adhikaranam – Deals with Aikyam cause.
- 2nd Adhikaranam – Deals with Upasamhara effect.
- Adhikaranams have cause – Effect relationship.

General Analysis of Sutra :

- Can combine features as in both Upasanas – Jyeshtha, Sreshta Prana is topic.

Example : From Karma Khanda :

- Agnihotra ritual in Several Vedas mentioned.
- Secondary rites mentioned in all Vedas, gets combined to Agnihotra ritual, Ritual book = Compilation.

Upasana :

- Compilation from several Upanishads.

Word Analysis :**a) Samanecha :**

- In the case of same Upasana

b) Upasamhara :

- Combination of the features mentioned elsewhere, should be understood.

c) Artha Abhedat :

- Since subject matter is the same.

d) Vidhi Seshavatu :

- Like combination of secondary rites / Rituals with reference to one primary ritual.

Significance :**a) Upasamhara :**

- Combination of different features, collection of different features from different Vedas.
- Because of Artha Abhedat, Artha subject matter.

b) Upasya Devata :

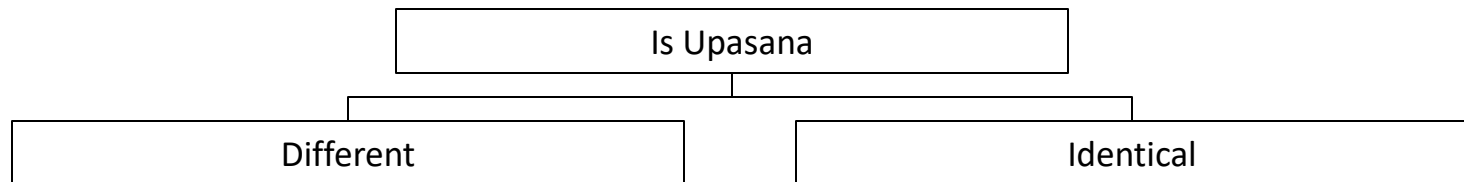
- Subject matter, Bheda – Jyesta Sreshta Prana = Subject matter.
- Oneness of Artha in both.

c) Nidhi Seshatvat :

Karma Khanda – Example :

- Vidhi = Primary ritual Agnihotra.
- Seshada = Satellite, secondary rituals which are compiled, from several Vedas are combined to one primary ritual.
- Darsha Poorna Maasa, Purva Mimamsa Sutra toughest Agni Hotra ritual.
- Satellite features connected to one Diety.
- Possible when Upasanas identical, how you prove Upasanas are identical?
- 4 Clues – name of Upasana diety of Upasana, result of Upasana – Phalam, nature of injunction.
- (Rind) Result, Injunction, Nature of Phalam diety, Upasamhara Adhikaranam over.
- Most Important part of 3rd Pada Over.
- Individual issues taken in Balance of Padas.

Training :



Sample Cases :

Sutra 6 – 3rd Adhikaranam :

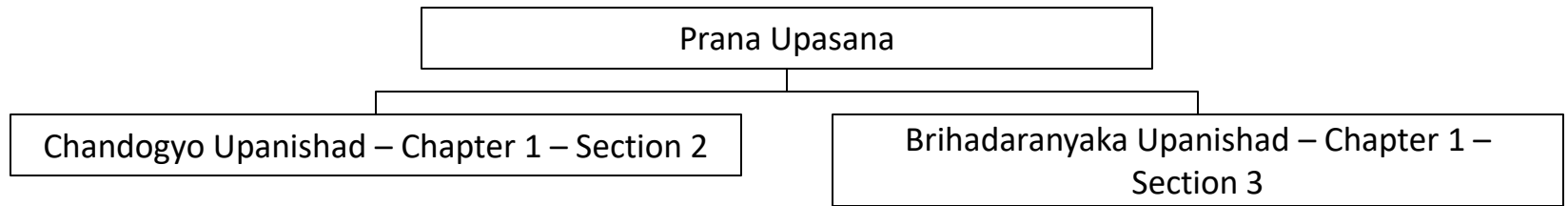
अन्यथात्वं शब्दादिति चेन्नाविशेषात् ।

Anyathatvam sabdaditi chennavisheshat

If it be said (that the Udgitha Vidya of the Brihadaranyaka Upanishad and that of the Chhandogya Upanishad) are different on account of (difference in) texts; we deny this on the ground of their non-difference (as regards essentials). [3 – 3 – 6]

- 3 Sutras – Anyatatva Adhikaranam.

How exceptions always to Rules?



- Prana Glorified through story, Prana can't be polluted, Sullied, corrupted by Anyone.
- Nitya Shudhatvam is glory of Prana, Asuras try to corrupt various organs.
- Asuras are Rajasic and Tamasic thought - Forces all the time attacking organs.
- Spiritual Seeker wants to keep organs Sattvic all the time Asuras in form of Rajasic, Tamasic force Attack.
- Successful w.r.t All organs.

Eyes	Ears	Tongue
<ul style="list-style-type: none">- Sees good / Bad- Secretly see what shouldn't be seen	<ul style="list-style-type: none">- Hears Good / bad- Listenly to gossip- Juicy news of neighbors family	<ul style="list-style-type: none">- Talks good and bad things

- Every Jnana Indriya and Karma Indriya corrupted.
- Does Punya papa karmas, Sandhya Vandanam for Prayaschittam Manasa Vadaha... Praneva not said.
- When Asuras attain Prana, Prana destroys negative forces.

Example :

- Clod of earth – Stone Solidified Cloddy - Breaks down, rock destroys clod.
- Prana remained immune, therefore Prana is Shudha.

Story common in Chandogyo and Brihadaranyaka Upanishad Common features :

- Prana Upasya Devata, Prana Shudatvam talked, story and example same.

- Prana to be meditated upon in Association with Omkara.
- Musically Chanted Omkara – Called Udgita.
- Prana connected with Udgita, hence called Udgita Vidya.

Chandogyo Upanishad :

- Chapter 1 – 2

Brihadaranyaka Upanishad :

- Chapter 1 – 3, Several Similar features, Chapter 1 – 2 Dissimilar feature.

Sutra 6 :

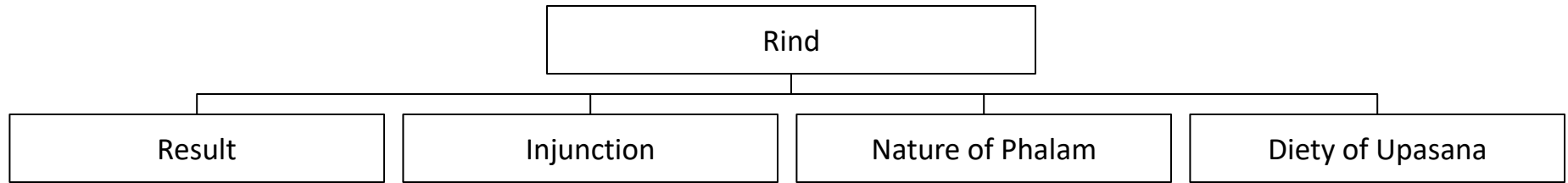
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- 1st and 2nd Adhikaranams.
- Principles under which 2 similar Upasanas can be treated as one Upasana.
- Principle borrowed in Purva Mimamsa sutra.

4 Criteria :



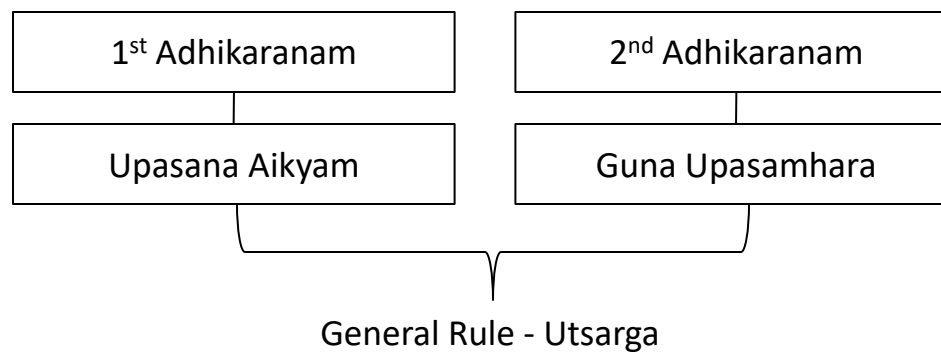
Rule :

Dissimilarities 2	Similarities 10
<ul style="list-style-type: none"> - Ignore - Alpa Bheda 	<ul style="list-style-type: none"> - Taken - Bahu Abheda

- 5 Principles in 1st Adhikaranam.

2nd Adhikaranams :

- Because of Rind and Bahu Abheda, Alpa Bheda if Upasana equated, Missing attributes can be borrowed and combined Upasana can be done called Guna Upasamhara.

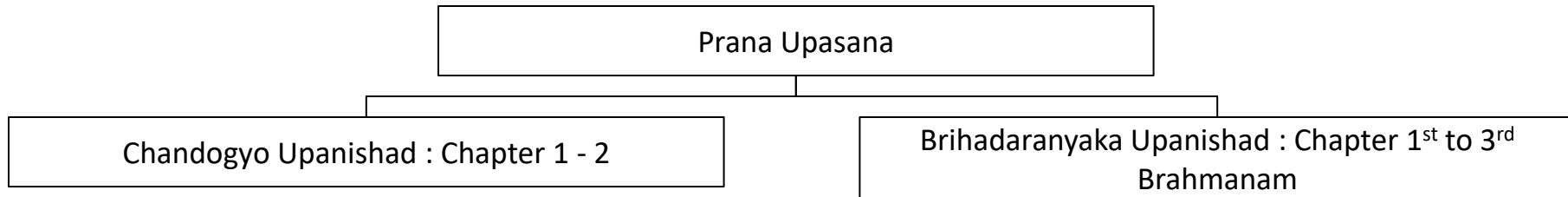


3rd Adhikaranam

General introduction :

Purpose to Show :

- Even though 5 Principles are Criteria, general Rules to govern can't be Blindly used.
- There are exceptions to Rule.
- Don't be mechanical Student, exception pointed – Apavada.



- Upasanas Similar, Similarities More.
- Samashti Prana – “Hiranyagarbha’ Present in every individual as life Principle.
- Prana Glorified as Shudha, Prana – Ever Pure Prana – Unpollutable Prana.

a) Adushyam :

- No Possibility to do Dosha.

b) Prana Associated with Omkara in Both :

- Sama Veda Omkara – Udgita Sambanda Common.

c) Devata :

d) Attributes :

e) Name :

f) Shudhi :

- Same

g) Story to reveal Shudatvam Same :

- Asura try to attack Prana With impurity, Asura = Rajasic, Tamasic Gunas.
- Satva Guna = Devas, allow Devas to Dominate.
- Asura Gunas - Rajasic and Tamasic Vrittis Attack.
- Attacking story Same in Chandogyo Upanishad :Chapter 1 – 2 and Brihadaranyaka : Chapter 1 – 3.
- Story same, Asuras Successful in attacking all organs.
- Eyes secretly want to see, ears secretly want to hear.
- When Asuras Attack Prana – in life no Goodness / badness.
- No Superiority, Inferiority in Prana. Same in insect, elephant, Man, life = Sacred.

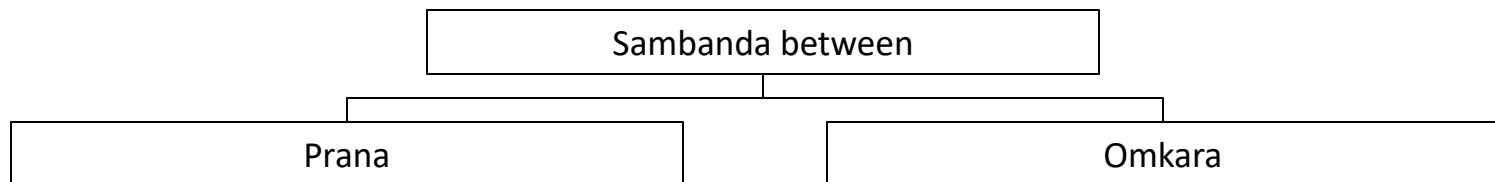
h) Example – Given – Same :

- Asura Attacking Prana like clod of Earth on stone.
- Instead of Rock getting disintegrated, clod of earth suffers.

Bahu Abheda :

- Devata, Property, Omkara Sambanda, story, example – Similar.

Bheda - Dissimilar :



Brihadaranyaka Upanishad :

- All organs try to chant Omkara.
- Prana, Eyes, ears, nose try to chant.

Purpose of Omkara :

- Same Guna, Strengthen themselves to Defeat Asuras.

Sutra 6 :

अन्यथात्वं शब्दादिति चेन्नाविशेषात् ।

Anyathatvam sabdaditi chennaviseshat

If it be said (that the Udgitha Vidya of the Brihadaranyaka Upanishad and that of the Chandogyo Upanishad) are different on account of (difference in) texts; we deny this on the ground of their non-difference (as regards essentials). [3 – 3 – 6]

- Asuras don't allow organs to chant even before they gain immunity, they are attacked.
- Nikumbila Yaga.. Indrajit Yaga.. Anjaneer attacked Yaga... Saves..

Brihadaranyaka Upanishad :

- Prana = Udgitha Chanter, Omkara Chanter.
- Called Udgitha Priest, Utgatha = Name of Priest.

Chandogyo Upanishad :

- Prana – Not Chanter of Omkara, Prana = Omkara.

Identity – Sambanda :

Brihadaranyaka Upanishad	Chandogyo Upanishad
<ul style="list-style-type: none">- Chanter – Chanted Sambanda- Prana = Priest	<ul style="list-style-type: none">- Chanted Shabda

- Dissimilarity in Prana Upasana.

- 7 Similarities – 1 Dissimilarity, what should we do.
- Principle of 1st Adhikaranam - Upasana identical can't be followed. This is natural conclusion.

Vyasa :

- 2nd Upasana different.

Reason :

- If similarities, superficial, Non-essential level, At essential level dissimilarity hence powerful.
- Non essential dissimilarities - Less powerful weaker.
- One dissimilarity - More powerful than many, Qualitatively superior over quantitative superiority, One lion - 1000 goats.

Example :

- Charter bus for wedding from various places at 8 A.M.
- 79 Waiting - One bride groom not come.
- 79 Waiting - One swami not come
- 79 Waiting – One Driver not come, Nature of Prana Upasana different.
- Upasana Devata Vishaya different.

General Analysis – 1st Sutra :

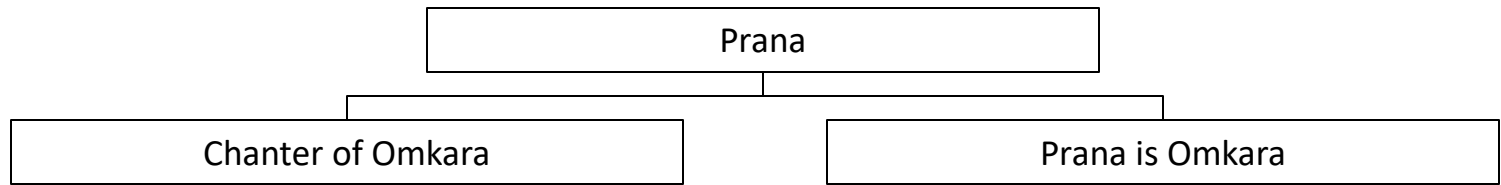
1 st – Siddantin Part	2 nd – Purva Pakshi
- Anyatatvam Shabdat	- Refutes Siddantin - Iti Chenna Aviseshat

2nd Sutra :

- Siddantin refutes Purva Pakshi.

Siddantin :

- Because of dissimilarity Upasanas are different.



- Even though only one Dissimilarity, but powerful.

Next Sutra :

- Numerically higher, Nonessential contextual – Essential dissimilarity, I am Advaitin singular but more powerful.

Word Meaning :

a) Anyatvam :

- Difference between Prana Upasana of Chandogyo Upanishad : Chapter 1st to 2nd and Brihadaranyaka Upanishad : Chapter 1st to 3rd .

b) Shabdat :

- Known from the difference of the description.

Sruti Vakyam :

- Siddanti begins – Purva Pakshi refutes by applying general Rule in 1st Adhikaranam, If this is your Vadha.

c) Na :

- It is not so

d) Aviseshat :

- Because they are identical due to many similarities.
- Many Numerically Similarities – Refutation of Purva Pakshi.

Significance :

a) Anyatatvam :

- 4 Words – Bheda – 2 words, Difference – Between Chandogyo Upanishad : Chapter 1st to 2nd and Brihadaranyaka Upanishad – Chapter 1st to 3rd Prana Upasana.

In Chandogya Upanishad :

- Many Prana Upasanas are there.

b) Shabdat :

- Proved by Vakya Pramana textual Analysis.

Brihadaranyaka Upanishad : Chakshur Utgath :

- Eyes, ears, Prana, Sang Omkara – Chanter of Omkara.

Story :

- Tvam Na Udgayethi, Organs requested Omkara to chant, Omkara to gain immunity.

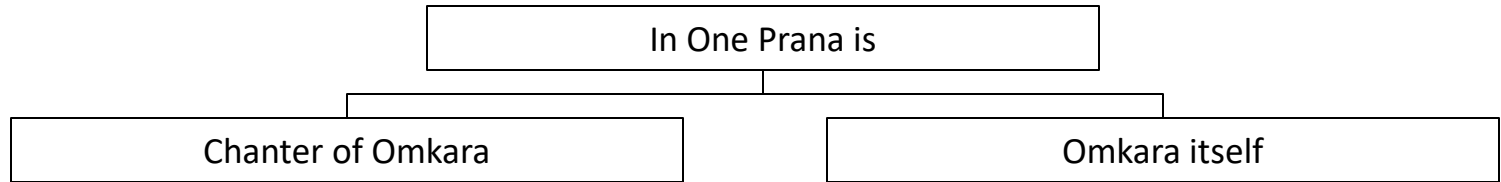
Brihadaranyaka Upanishad :

एष उ वा उद्गीथः; प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम्,
वागेव गीथा, उच्च गीथा चेति स उद्गीथः ॥ २३ ॥

eṣa u vā udgīthaḥ; prāṇo vā ut, prāṇena hīdaṃ sarvamuttabdham,
vāgeva gīthā, ucca gīthā ceti sa udgīthaḥ || 23 ||

This indeed is also Udgītha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Gīthā. This is Udgītha, because it is Ut and Gīthā.[1 – 3 – 23]

- Prana is “Omkara” itself, Chakshu is “Omkara” Itself, Not Chanter.



c) Iti Chenna Na :

- Refutation of Purva Pakshi.

d) Bahu Aviseshat :

- Many non distinction – Similarity Visesham – Distinction, Difference.
- You are focusing on one dissimilarity but there are several Similarities.
- Both Upasanas identical is Purva Pakshi contention.

Siddantin Refutes :

- Chapter 3 – 3 – 7 – This Sutra.

e) Aviseshat : Purva Pakshi :

- Borrowed this term from 1st Sutra, Sarva Vedanta Pratyayam, Chodanat iti Aviseshat.

Siddanta Sutra :

Sutra 7 :

न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ।

Na va prakaranabhedatparovariyastvadivat

Or rather there is no (unity of the Vidyas) owing to the difference of subject matter even as (the meditation on the Udgitha) as the highest and greatest (i.e., Brahman) (is different from the meditation on the Udgitha as abiding in the eye etc.). [3 – 3 – 7]

General Analysis :

- I am aware of numerous Similarities, Not escaping turning nelsons eye, focussing on dissimilarity which is nature of Upasya Devata.
- In Meditation, Upasya Devata most important not clod of earth.
- Ears getting attached etc, nature of Prana – Dissimilar.
- Devatas Approach the organ afraid of Asuras and Request organ.
- Tvam Na Udgayethi, please chant Samaganam Omkara.
- When Prana Chants Samganam, Asuras not able to attack.

Brihadaranyaka Upanishad :

- Prana is best Utgatha Priest fittest Sama Gayakaha.
- Type of Meditation to be done.
- Omkara priest can chant. Omkara Priest Sings other Samagana mantras also.
- Prana = Chanter of Omkara and Other Mantras, Utgatha Priest in Brihadaranyaka Upanishad.

Chandogyo Upanishad :

- This Mantra is in 2nd Section

1st Mantra :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

Omityetadaksaramudgithamupasita; Omiti hyudgayati
Tasyopavyakhyanam

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

Textual Analysis :

- Sama Veda Omkara is ideal symbol for invoking any Devata.
- Technical Name is Udgita
- Symbol lends itself for invocation of any deity.
- Shiva Linga - Only for Shiva, Shaligrama - Only for Vishnu.
- Omkara – Alambanam - Symbol for several Dieties.
- Upanishad proves by giving several Upasanas, not only in 1st but also in 2nd section – Several Upasanas.
- One diety is Prana, Omkara to be visualised as Shudha Prana is development in Chandogyo Upanishad.

Brihadaranyaka Upanishad	Chandogyo Upanishad
Prana – Priest Chanter	Chanting Omkara itself

- If you equate two Upasanas attributes, have to be combined to make it one Upasana.
- 2 Attributes mutually exclusive, If Prana is chanter it can't be the chanting.
- If Prana is chanting it can't be chanter.

How priest and mantra ever be equal ?

- Descriptions exclusive – No Upasamhara, if you join them, Because descriptions different and Mutually exclusive. See essential Non-difference.

Vyasa :

- Upasanas are different example.
- Parovariya Ishvara Upasana.

Occurs is Chandogyo Upanishad :

स एष परोवरीयानुद्गीथः स एषोऽनन्तः
परोवरीयो हास्य भवति परोवरीय-
सो ह लोकाञ्जयति य एतदेवं
विद्वान्परोवरीयाँ समुद्गीथमुपास्ते २

Sa esa parovarayanugithah sa eso'nantah parovariyo
hasya bhavati parovariyaso ha lokan
jayati ya etadevam vidvan
parovariyamsamudgithamaste.

Earlier, mention was made of the Udgitha being the best as also endless. He who is aware of his and worships the Udgitha as such keeps attaining higher and higher worlds, and he becomes increasingly a better individual. [1 – 9 – 2]

Sutra 7 :

न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ।

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Word Analysis :

- Answer by Siddantin.

a) Na Va :

- 2 Prana Upasanas are not at all same.

b) Prakarana Bheda :

- Since instruction of the 2 Topics are different.

c) Parovariyatva Vatu :

- Like Parovariya Ishvara Upasana.

Significance :**a) Na – Va :**

- 2 Upasanas not at all identical – Never stressed in “VA”, Inspite of numerous similarities.

b) Reason :

- Prakarana Bheda, introduction of 2 Upasanas different.
- Prakrana – Upakrama – Determines topic, nature of Prana to be meditated.

Introduction :

- Devas approach organs and request them to Chant Omkara.
- Dvaya hai Prayapatte – Devascha Asurascha – Jayate Asure Tvamna Udgayeti.
- Devas weaker – Asuras Stronger – Wanted Strength to fight Asuras.

Approached organ and Said :

- Tvam Na Udgaya, request each organ to chant.

Chandogyo Upanishad :

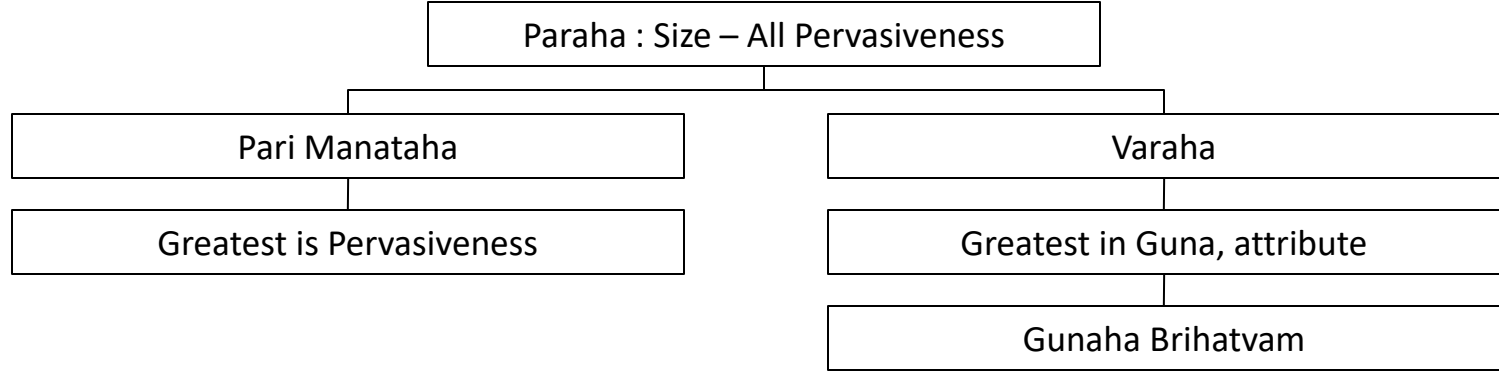
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- Omkara is eye, ears.

- Parovariyatvam - Name of Glory of lord.
- Greatest one – In Terms of Dimension, size etc.
- Quality wise – Attribute wise – Bhagawan.



- Measurement and Glory wise – Greatest.

Chandogyo Upanishad :

स एष परोवरीयानुद्गीथः स एषोऽनन्तः
परोवरीयो हास्य भवति परोवरीय-
सो ह लोकाञ्जयति य एतदेवं
विद्वान्परोवरीयाँ समुद्गीथमुपास्ते २

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hasya bhavati parovariyaso ha lokan
jayati ya etadevam vidvan
parovariyamsamudgithamaste.**

Earlier, mention was made of the Udgitha being the best as also endless. He who is aware of his and worships the Udgitha as such keeps attaining higher and higher worlds, and he becomes increasingly a better individual. [1 – 9 – 2]

Sutra 8 :

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ।

Samjnataschet taduktamasti tu tadapi

If it be said (that the Vidyas are one) on account of (the identity of) name; (we reply that) that is explained (already); moreover that (identity of name) is (found in the case of admittedly separate Vidyas). [3 – 3 – 8]

- 7th Sutra completed Anyatra Adhikarana 3rd Adhikaranam.
- 2 Prana Upasanas - Chandogyo Upanishad : Chapter 1st - 2nd and Brihadaranyaka Upanishad : Chapter 1st - 3rd
- Pranas Purity brought in with story, Development of Story common.

Chandogyo Upanishad	Brihadaranyaka Upanishad
Chanting of Udgitha Mantra	Chanterer

- Both mutually exclusive
- If you combine mutually exclusive attributes, chanting can't be Chanterer.
- Prakrama, Upasya Bheda, Upakrama Bheda.
- Difference in object of Upasana, essential part.

Example :

- Parovariyatva Upasana like meditation of Lord as Parovariya Ishvara.

3rd final sutra of Adhikaranam – Sutra 8 :

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ।

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1st Portion :

- Objection from Purva Pakshi.

2nd Portion :

- Siddantin, iti Chet – Astitu Tatapi

General Objection :

- Purva Pakshi objection based on 1st Adhikarana, 2 Upasanas – One.
- Many Similarities, less dissimilarities.

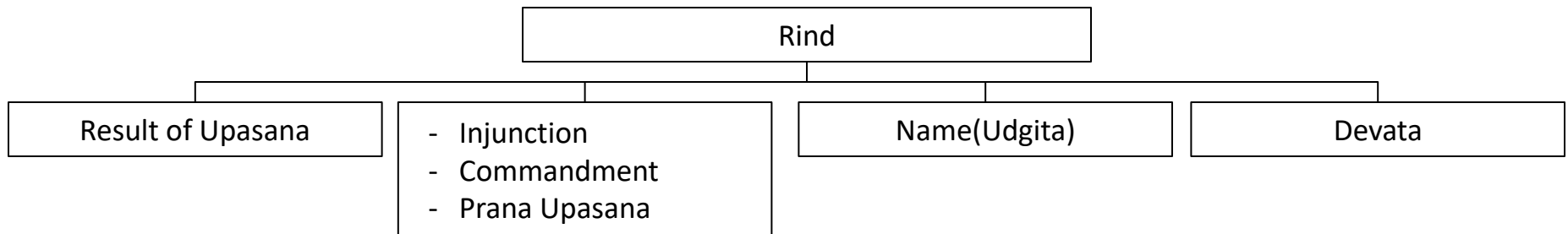
1st Objection :

Siddantins Answer :

- Few dissimilarities but essential, hence different.

2nd Objection of Purva Pakshi :

- 4 Factors to be taken into Account for Oneness.



- If Rind of both identical, can be equated.
- a) Both Prana Upasana, Udgita Upasana – Name identical.
- b) In both Prana Associated with Omkara, Diety in both – Upasya Devata = Prana.
- Hence treat both as one.

Siddhantin :

- Can't treat as equal nature of Prana, description of Prana different.
- Descriptions can't be combined.
- Omkara and Chanter can't be Combined, Vishesha Bheda.
- Descriptions can't be Combined, Clarified in Parovariya Ishvara Upasana.

Vyasa :

- To support this, he gives 2 other Upasanas in Chandogyo Upanishad.
- Diet and Name identical.
- Treat differently, Same way, take here.

Chandogyo Upanishad : Chapter 1st - 5th :

- Not utilised in Sadhana, used only in this Chapter of Brahma Sutra.

Chandogyo Upanishad :

- 1st Chapter – 6th and 7th Section.
- Ishvara Upasana upon symbol of Udgitha Omkara diet – Ishvara.

Chandogyo Upanishad : 1st Chapter – 9th Section :

- Ishvara Upasana on Udgitha Samaveda Omkara Symbol.
- In both, name - Udgitha Common, in both, Ishvara – Diet Common.
- Why we treat them as Separate Upasana? Description of Ishvara Different.

a)

Chapter 1 st - 6 th and 7 th Section	
<ul style="list-style-type: none">- Akshi Aditya Gatha Hiranmaya Purusha- God Shinning like Gold	<ul style="list-style-type: none">- Brilliance in Aditya Surya and Akshi 2 Lights : <ul style="list-style-type: none">- Surya and eyes

- To see every object, require both lights.
- Sun and Blind - No sight, No Sun and Eyes - No sight.
- When both eyes and Surya, things seen.
- Ishvara = All illumining brilliance, Adhi Deiva Gatha Surya Prakasha..
- Adhyatma Gatha Chakshu Prakasha.
- Lord's Body – Golden – Rays – Golden hair, in Sandhya Vandanam – Hiranya Purusha Meditated.

Chandogyo Upanishad : Part of Sandhya Vandanam

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी
तस्योदिति नाम स एष सर्वेभ्यः
पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः
पाप्मभ्यो य एवं वेद ७

**Tasya yatha kapyasam pundarikamevamaksini
tasyod iti nama sa esa sarvebhyah
papmabhya ud iti udeiti ha vai
sarvebhyah papmabhyo ya evam veda.**

His eyes are like lotuses blossomed by the sun he is called ut because he is above all weakness. He who knows this truth is also above all weakness. [1 – 6 – 7]

b) Chandogyo Upanishad : Ishvara Upasana :

स एष परोवरीयानुद्गीथः स एषोऽनन्तः
परोवरीयो हास्य भवति परोवरीय-
सो ह लोकाञ्जयति य एतदेवं
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**Sa esa parovarayanugithah sa eso 'nantah parovariyo
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ya etadevam vidvan
parovariyamsamudgithamaste.**

Earlier, mention was made of the Udgitha being the best as also endless. He who is aware of this and worships the Udgitha as such keeps attaining higher and higher words, and he becomes increasingly a better individual. [1 – 9 – 2]

- Ishvara imagined as all pervading Akasha.

- Qualitatively – Biggest – ‘Para Varaha’
- Qualitatively – Biggest – Parimantaha.
- Parovariya – God can’t be individual God.

Chapter 1 – 9 - 2 :

- Formless all pervading god, not personal god.
- Chapter 1 – 6 – 7 – Personal shining god in eyes Ishvara diety descriptions mutually exclusive.
- Can’t combine individual and All pervading as one.
- Name and Devata Aikyam but descriptions different.

Samnyataha :

Purva Pakshi – Portion :

- Due to identity of name – 2 Upasanas are the same.

Siddantin :

- If this is your view.

Tatu Uktam :

- It has been answered in previous Sutra.

Tatu Tu Asti :

- Identical name is there even for different Upasana.

Significance :

a) Samnyataha :

- Because of Common name Udgitha Vidya for Ishvara Upasana.

b) Purva Pakshi :

- Because of common name, assumes as one Upasana.

c) Tatu Uktam :

- If this is so, it has been answered in Parovariyatva Sutra.

- Akshi Aditya Gatha Hiranmaya Purushana Omkara Ishvara Upasana, 2 Upasanas Analysed in previous Adhikaranam.

Hiranmaya Purusha :

- Antaradhikaranam Brahma Sutra :

अन्यार्थश्च परामर्शः

Anyarthascha paramarsah

And the reference (to the individual soul) is for a different purpose. [1 – 1 – 20]

- Parovariya Akasha Rupena Upasana.. Akasha Adhikaranam Brahma Sutra :

अनुकृतेस्तस्य च ।

Anukrtestasya cha

On account of the acting after (i.e. the shining after) (that after which sun, moon, etc. are said to shine is the Supreme Self) and (because by the light) of Him (everything else is lighted). [1 – 1 – 22]

Conclusion :

- Identity of name not main factor which determines identity of Upasana.

Name :

- Not primary factor, Only supportive factor, Not compelling factor, Shastric factors more powerful.

Tad Astitu :

- Identity of Nama is there In spite of Nama Aikyam, Upasana Bheda Exists.

Sutra 9 :

व्याप्तेश्च समञ्जसम् ।

Vyaptescha samanjasam

And because (OM) extends (over the whole of the Vedas), (to specialise it by the term 'Udgitha') is appropriate. [3 – 3 – 9]

General Introduction :

- Vyapthyathi Adhikaranam.

Grammatical Aspect Analysed :

Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

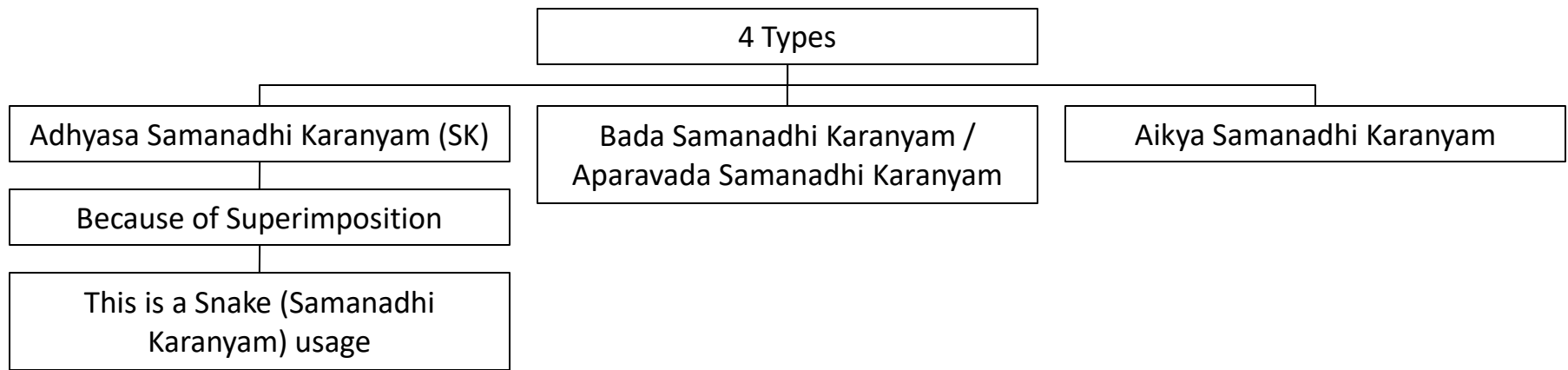
Omityetadaksaramudgithamupasita; Omiti hyudgayati
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Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- May you meditate upon Om the Udgitha – Aksharam(Symbol)
- Udgitha – Om – In Apposition.
- Apposition – 2 words in same case, same Number.

Definition :

- Bhinna Pravirtti Nimittamam Padanam, Ekasmin Arthe Tataman Samandhi Karanyam.
- 2 Words appearing in apposition Ram, son of Dasharata, went to forest, Ram who is son of Dasharata - Adjectival clause.
- Son of Dasharata = Apposition, Tall Rama went – Adjectival.
- 2 Words in apposition should agree in Gender, number, case.
- Appositional usage called Sammandhi Karanam.
- Extremely important for Advaitin All Mahavakyas - Tat tvam asi... are Samanadhi Karanyam Vakyam.
- Difference between Visishta Advaitin, Dvaitin, Advaitin - Also in Samanadhi interpretation.
- Totally 16 types of Samanadhi Karanyam, 4 Taken by Shankara here.



- Snake refers to another object, not there.
- This – Rope – Real in front – in Samanadhi Karanyam, Snake – Unreal.
- 2 Takes as though one, Ayam Sarpaha = Adhyasa Samanadhi Karanyam.
- Deliberate and Erroneous, wrong perception born out of ignorance, stone is god.
- You talk, offer Neivedyam – No food required for idol.
- Achetana Devata - Taken as Chetana, This turmeric power is Genesha.
- One is taken as other, Deliberate mistake committed for Puja.
- Salute national flag, disrespecting flag = Disrespecting nation.
- Flag not nation, look as nation.
- Adhyasa Samanadhi Karanyam, Upasyam Samanadhi Karanyam.

2nd Samanadhi Karanyam :

- Bada Samanadhi Karanyam / Aparavada Samanadhi Karanyam, refer to erroneous object and correct mistake.
- Snake I saw is rope, Sarpaha Rajjuhu Asti, Snake is rope.
- This is Sand, corrective Samanadhi Karanyam – 1st Replaced by 2nd.

Snake	Rope
Displacing	Replacing

- Braheiva Idam Varishtam Brahman Arpanam..
- World is God, what you see as world is god, Mistaken Vision.
- What is there is God, wise see it as God.
- Apavada Samanadhi Karanyam / Displacement Samanadhi Karanyam.

3) Aikya Samanadhi Karanyam :

- Most common, 2 Superficially different – Revealed as one
- Vishnu Sahasranamam – One Vishnu
Ashtotram – Eka Vastu
Shodasha Name – One Diety

Tat	Tvam Asi
Bhagawan	Bhagawan

- Aikyam Samanadhi Karanyam – Wave – Ocean.
- Superficially different, essentially one.

4th :

- Viseshana Viseshya Bava Samanadhi Karanyam, Adjectival / Noun – in Apposition.
- Blue Sky
- Tall man
- Mango(Special object / Attribute) - Free (General)
- Without Mango – General Tree, word referring to specific entity / generality in Samanadhi Karanyam.

- Most common, Adjectival Samanadhi Karanyam, Sarvagya Ishvara.
- Om it Etat – Aksharam Udgitha may we meditate on Udgitha.
- Udgitha – Omkara – Appositional
- Usage – Which Samanadhi Karanyam between them? Adhyasa Samanadhi Karanyam.
- May you meditate Udgitha Upon Omkara.
- Udgitha will disappear, Omkara will be there.
- If Aikyam Samanadhi Karanyam, Udgitha and Omkara will be identical.

Final Answer :

- Here it is Viseshana – Viseshya Bava Samanadhi Karanyam.

Significance :

- Samaveda Omkara refers to Omkara in all Vedas.

Om iti Akshara	Udgitha Omkara
<ul style="list-style-type: none"> - General Omkara - Man 	<ul style="list-style-type: none"> - Upanishad wants to specify Samaveda - Tall Man - Localises

Upasana of	On
<ul style="list-style-type: none"> - Chanter Upasaka - Akshi / Aditya - Parovariya 	<ul style="list-style-type: none"> - Udgitha Omkara - Udgitha Omkara - Udgitha Omkara → Versatile Omkara symbol in Chandogya Upanishad

Alambanam	Diety
<ul style="list-style-type: none"> - Manjapodi - Shiva linga - Udgita - Viseshana 	<ul style="list-style-type: none"> - Only for ganesha - Only for Shiva - Many Viseshya Samanadhi Karanyam here

Sutra 9 :

व्याप्तेश्च समञ्जसम् ।

Vyaptescha samanjasam

And because (OM) extends (over the whole of the Vedas), (to specialise it by the term 'Udgitha') is appropriate. [3 – 3 – 9]

4th Adhikaranam – Vyaptescha Asa manjasam :

Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

Omityetadaksaramudgithamupasita; Omiti hyudgayati
Tasyopavyakhyanam

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

Subject :

- What is relationship between Udgita And Aksharam used in apposition Samanadhi Karanyam.

Definition :

- The same object has 2 names.
- Dasharata Putra , Sita Bartha, 2 words have Samanam Adhikaranam → Meaning, Object.
- Objects same - “Rama”, that Adhikaranam (object) is Samanam (same).
- When 2 objects have meaning, the nature of 2 words is Samanadhi Karanyam.

Samanadhi Karanyam :

- Property which exists in 2 synonymous words,
- Property belongs to 2 Words which have same meaning - “Apposition”.
- Samanadhi Karanyam - Indicated by same case and number.
- Satyam, Jnanam, Anandam Brahman are in Samanadhi Karanyam. ‘Brahman’ is the Common object.

- All existing in Same case, Udgitam – Aksharam – Samanadhi Karanyam.

What type of Samanadhi Karanyam?

a) Adhyasa Samanadhi Karanyam :

- One is invoked as other.

b) Apavada Samanadhi Karanyam :

- One is displaced by other

c) Aikyam Samanadhi Karanyam :

- Identity – Oneness

d) Viseshana :

- Viseshya – One Qualifies other, Utgitam and Om Iti Aksharam is Viseshena – Viseshya Bava Samanadhi Karanyam.

Om iti Etat Aksharam	Omkara
<ul style="list-style-type: none"> - Specific - Tall – Man (Adjective) 	<ul style="list-style-type: none"> - Belonging to all 4 Vedas - Common (Man)

- Restrictive Adjective – Vivartaka Viseshanam.

How Udgita Restricts?

- Restricts to Samaveda musical Omkara
- Excludes 3 Other Veda Omkara.
- Udgitam Omkara Upasita.

Question :

- Why we say 3 Other Samanadhi Karanyam, will not fit in?

Answer :

a) Apavada and Aikya Samanadhi Karanyam :

- Used in context of teaching, to give knowledge “Jnana Prakarane”

Apavada – Samanadhi Karanyam :

- When thing is Mistaken to displace mistaken thing, we use Apavada.
- When Rope is Mistaken, Guru has Job of Correcting you, not teach meditation.
- For correction, have to displace snake Apavada Samanadhi Karanyam.
- Snake you see is Rope.

Snake	Replace with
- Mithya	- Rope - Satyam

- Apavada Samanadhi Karanyam used for teaching, corrective measure, educative process.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- World is unreal – Correction what you see as world is Mistake.
- Displace world and introduce consciousness / Brahman.
- Replace world by Brahman.

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdha kasya svid dhanam [1]

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Apavada Samanadhi Karanyam used in Jnana Prakaranam,

b) Aikya Samanadhi Karanyam :

- Used for teaching.
- 2 Things taken differently, because of Superficial differences not real difference.
- Every Equation is Aikya Samanadhi Karanyam.
- $6 + 3 = 10 - 1$ Signs, number different, but left hand side is equal to right hand side.
- Therefore I have to teach you.

Chandogyo Upanishad :

- Upasana Prakaranam.

c) Adhyasa Samanadhi Karanyam :

- Sentence = Prescription for Upasana.
- Meditate on Omkara as Udgita through Aikya Samanadhi Karanyam.
- Omkara symbol – Over which I superimpose Utgitam.
- Why it is not Adhyasa Samanadhi Karanyam?

Answer :

- If such prescription is Made, Separate Upasana Phalam Should be Mentioned.

What is Right Samanadhi Karanyam?

- Udgita Upasana to be taken as Viseshana – Viseshya, Upon Udgita Omkara, Meditate Ishvara, Prana, 'Hiranyagarbha' etc.
- Udgita not object of Meditation but adjective, attribute, symbol of Meditation.
- Subtle difference upon Omkara not superimposing Udgita.

- Then Utgita will be object of meditation, Utgita is part of symbol of Omkara.
- Utgita and Omkara is symbol, upon that meditate Ishvara, Hiranyagarbha, Prana.

What is logic?

- If Udgita is object of meditation, separate Phalam required, Adhyasa Samanadhi Karanyam does not fit in.

Answer :

- Udgita Omkara is symbol over which varieties of Dieties invoked.

Word meaning :

a) Vyaptehe :

- Because of wider meaning of Omkara

b) Cha Samavijasam :

- It is indeed appropriate to specify it with the adjective Udgita.

Significance :

a) Vyaptehe :

- Pervasion wider meaning for Omkara - Om in Rig, Yajus, Atharvana.
- Man – 200 Kg - in front, Tall man - One in front, Use adjective to specify.
- Chaturveda Antara Omkara

Vyatehe – Panchami :

- Because of wider meaning of oneness.

b) Cha :

- In sense of negation of other 3 Samanadhi Karanyam's, Anya Samanadhi Karanyam, Traya Nisheda Chaha.

c) Samanjasam? What is appropriate, correct , perfect?

- Using Udgita serving as adjective is correct, Wider Omkara restricted now.
- Such Jyeshta, Sreshta, Prana Upasana Omkara, 'Hiranyagarbha' Purusha.
- Upasana Omkara, Parovariya Visishta, Ishvara Upasana Omkara Invoked.
- On Sama Veda Omkara 9 Sutras Over.

Sutra 10 :

सर्वाभेदादन्यत्रेमे ।

Sarvabhedadanyatre

On account of the non-difference (of the Vidya) everywhere (i.e., in all the texts of the different Sakhas where the Prana-Vidya occurs) these qualities (mentioned in two of them are to be inserted) in the other places (e.g., the Kaushitaki Upanishad). [3 – 3 – 10]

Subject :

- Prana Upasana in Chandogyo Upanishad, Brihadaranyaka Upanishad, Kaushitaki Upanishad.
- Chandogyo Upanishad : Chapter 5 - 1, Brihadaranyaka Upanishad : Chapter 6 - 1
- Kausitaki Upanishad : 2nd Chapter.

a) Common Story :

- Prana Samaveda, among Jnana Indriyas, Karma Indriyas, Antahkaranam, Prana – Who is greatest?
- Each disappears for one year to find out who is inevitable.
- Others quit, nothing happens, Prana about to quit, all accept Pranas Superiority.

i) Prana Jyeshtaha – Eldest, senior most, Sreshtaha – Greatest.

- Slight difference between Chandogyo Upanishad and Brihadaranyaka Upanishad.

Glory Of :

ii) Eye :

- Pratishtatvam - (Support while walking)

iii) Vak :

- Vasistatvam – Richest Organ, Vasu – Wealthy, Vasi – Wealthy, Vasishtaha – Wealthiest.
- Wealth of knowledge – Jnanam, get money through knowledge.

Taittiriya Upanishad :

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मेति हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,
karmeti hastayoh, gatiriti padayoh,
vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as 'well-being' ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man.
[III – X – 2]

- Glory – Enumerated before story experiment.

Each organ then Addresses Prana :

- My glory because of your glory, organs surrender to Prana.
- Vasistatvam Transferred from Vak to Prana
- iv) Suptatvam transferred from Ear to Prana.
- v) Ayatanatvam transferred from Manaha to Prana.
- vi) Prajanatvam transferred from Upastitam to Prana.
- Prana Upasana includes meditation with all transferred attributes.
- Sishya transfers glory to his Guna, Guru Transfers glory to his Guru / Sadashiva.

Why this Adhikaranam?

- Transference from sense organ to Prana mentioned in Chandogyo Upanishad and Brihadaranyaka Upanishad to Kaushitaki – Where its not there – Chapter 2.
- Jyeshtaha, Sreshtaha, story common in all 3 Upanishads.

Question :

- Is Kaushitaki Prana Upasana (Kpu) Same as Chandogyo Upanishad and Brihadaranyaka Upanishad.

Answer :

- Yes, because features similar.
- Hence add missing Virtues to Kaushitaki.

General Analysis :

- Upasya Prana in all 3 Up – Same.
- Story reveals intention of Upanishad, Any Virtue of any organ belongs to Prana.
- Every sense organ – Gauna (Secondary) Prana.
- 1) Jyeshtaha, 2) Sreshtaha, 3) Pratishtaha 4) Prajatitva, 5) Ayatantva, 6) Supatva, 7) Vasishtatva.
- Sapta Guna Visishta Prana Upasana you do.

Word Analysis :

a) Ime :

- These attributes

b) Anyatra :

- (Should be included in Prana Upasana) mentioned elsewhere.

b) Sarva Abhedha :

- Since the Prana Upasana is the same everywhere.

Significance :

a) Sarva Abhedat :

- One and same identical Upasana. Upasya Prana to be meditated upon.

b) Sarva Upanishads :

- 3 Upanishads Pranasya Abhedat.

c) Sarvata Abhedat :

- Tat Purusha.

d) Anyatra Ime :

- Refers to Unsaid attributes in Kaushitaki Upanishad.

Shankara Raises Minor Purva Pakshi :

Kaushitaki Upanishad :

अथातो निःश्रेयसादानं एता ह वै देवता अहं श्रेयसे
विवदमाना अस्माच्छरीरादुच्चक्रमुस्तदारुभूतं
शिष्येथैतद्वाक्प्रविवेश तद्वाचा वदच्छिष्य
एवाथैतच्चक्षुः प्रविवेश तद्वाचा वदच्चक्षुषा
पश्यच्छिष्य एवाथैतच्छ्रोत्रं प्रविवेश तद्वाचा
वदच्चक्षुषा पश्यच्छ्रोत्रेण शृण्वन्मनसा
ध्यायच्छिष्य एवाथैतत्प्राणः प्रविवेश तत्तत एव
समुत्तस्थौ तद्देवाः प्राणे निःश्रेयसं विचिन्त्य प्राणमेव
प्रज्ञात्मानमभिसंस्तूय सहेतैः
सर्वैरस्मात्लोकादुच्चक्रमुस्ते
वायुप्रतिष्ठाकाशात्मानः स्वर्ययुस्तहो
एवैवविद्वान्सर्वेषां
भूतानां प्राणमेव प्रज्ञात्मानमभिसंस्तूय सहेतैः
सर्वैरस्माच्छरीरादुत्क्रामति स वायुप्रतिष्ठाकाशात्मा
न स्वरेति तद्भवति यत्रैतद्देवास्तत्प्राप्य तदमृतो भवति
यदमृता देवाः ॥ १४॥

athato nihshreyasadanam eta ha vai devata aham shreyase
vivadamana asmacchariraduccakramustaddarubhutam
shishyethaitadvakpravivesha tadvaca vadacchishya
evathaitaccakshuh pravivesha tadvaca vadaccakshusha
pashyacchishya evathaitacchrotram pravivesha tadvaca
vadaccakshusha pashyacchrotrana shrinvanmanasa
dhyayacchishya evathaitatpranah pravivesha tattata eva
samuttasthau taddevah prane nihshreyasam vicintya pranameva
prajnatmanamabhisamstuya sahaitaih
sarvairasmallokaduccakramuste
vayupratishthakashatmanah svaryayustaho
evaivamvidvansarvesham
bhutanam pranameva prajnatmanamabhisamstuya sahaitaih
sarvairasmacchariradutkramati sa vayupratishthakashatma
na svareti tadbhavati yatra itaddevastatprapya tadamrito bhavati
yadamrita devah ॥ 14॥

Next follows the *Nihsreyasâdâna* [1](#) (the accepting of the pre-eminence of *prâna* (breath or life) by the other gods). The deities (speech, eye, ear, mind), contending with each for who was the best, went out of this body, and the body lay without breathing, withered, like a log of wood. Then speech went into it, but speaking by speech, it lay still. Then the eye went into it, but speaking by speech, and seeing by the eye, it lay still. Then the ear went into it, but speaking by speech, seeing by the eye, hearing by the ear, it lay still. Then mind went into it, but speaking by speech, seeing by the eye, hearing by the ear, thinking by the mind, it lay still. Then breath (*prâna*, life) went into it, and thence it rose at once. All these deities, having recognised the pre-eminence in *prâna*, and having comprehended *prâna* alone as the conscious self (*pragñâtman*) [2](#), went out of this body with all these (five different kinds of *prâna*), and resting in the air (knowing that *prâna* had entered the air), and merged in the ether (*âkâsa*), they went to heaven. And in the same manner he who knows this, having recognised the pre-eminence in *prâna*, and having comprehended *prâna* alone as the conscious self (*pragñâtman*), goes out of this body with all these (does no longer believe in this body), and resting in the air, and merged in the ether, he goes to heaven, he goes to where those gods (speech, &c.) are. And having reached this he, who knows this, becomes immortal with that immortality which those gods enjoy. [Chapter 2 – Verse 14]

- One who meditates in this Manner will get Phalam.

Purva Pakshi :

- You do not have right to add.

Shankara :

Evam :

- Refers to Prana, Attributes travel together, with Substance, can't be separate.

Example :

- Invite President – Guards, assistant accompany.

Sutra 11 :

आनन्दादयः प्रधानस्य ।

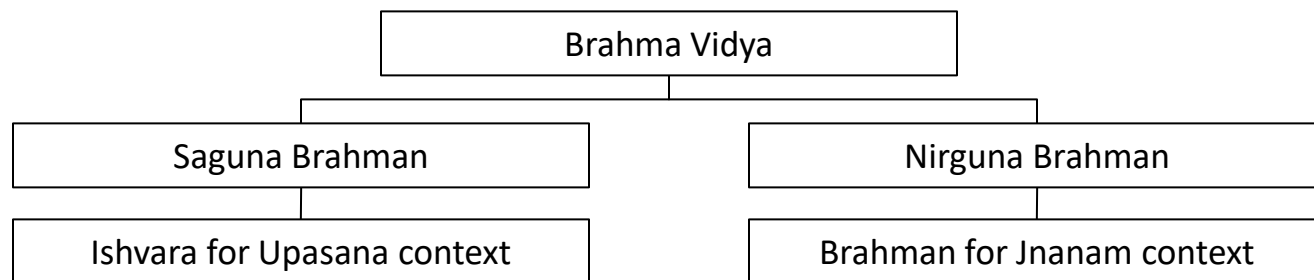
Anandadayah pradhanasya

Bliss and other attributes (which depict the true nature) of the Principal or the Supreme Self, i.e., Brahman (have to be combined from all places in the meditation on Brahman). [3 – 3 – 11]

- 3 Sutras – 11, 12, 13 Anandadhi Adhikaranam.

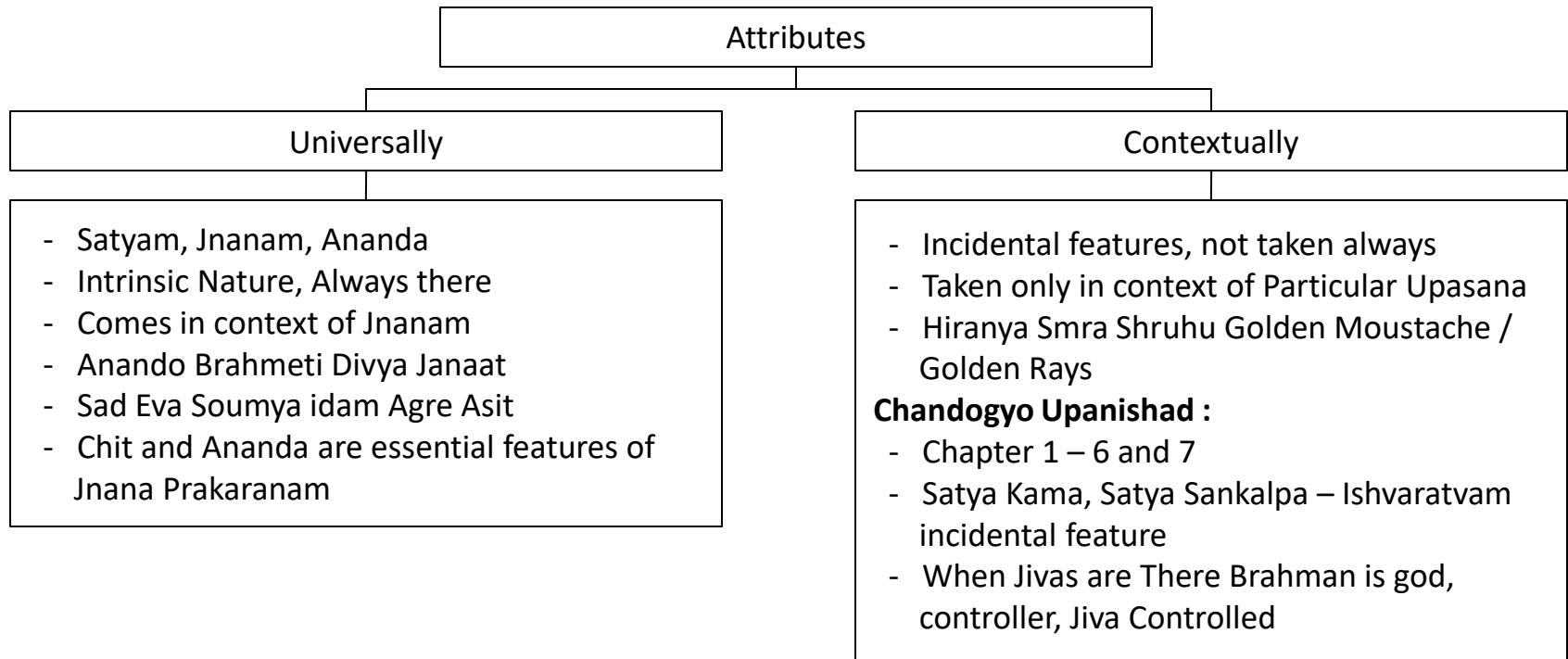
Topic :

- Brahman, Upanishad does not differentiate.



Visishta Advaitin	Vedantin
<ul style="list-style-type: none">- Saguna Brahman Upasana only exists- No Nirgunam Brahman Jnanam- Brahma Vitu Apnoti Param = Saguna Brahman Upasana- Shukla Gathi, Vaikuntha Prapnoti	<ul style="list-style-type: none">- Moksha here and Now

What attributes to be taken for Nirgunam Brahman?



Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥ इति षष्ठोऽनुवाकः ॥ ३ - ६

anando brahmeti vyajanat.h .
anandadhyeva khalvimani bhutani jayante .
anandena jatani jivanti . anandam prayantyaabhisa.nvishantiti .
saisha bhargavi varuni vidya . parame vyomanpratishthita .
sa ya evam veda pratitishthati . annavanannado bhavati .
mahanbhavati prajaya pashubhirbrahmavarchasena .
mahan.h kirtya .. 1..

He knew that bliss was Brahman, for from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it- This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space-in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true Brahmana-hood indeed, he becomes great through fame and renown.[3 – 6 – 1]

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam.
tadhaika ahuh, 'asadevedamagra asidekamevadvitiyam. tasma-
dasatassajjayat [iti]

Somya, before this world was manifest there was only existence, one without a second On this subject, some maintain that before this world was manifest there was only Non-existence, one without a second. Out of that Non-existence, existence emerged. [6 – 2 – 1]

- Aim of this Adhikaranam to differentiate intrinsic and incidental features of Brahman.

Sutra 11 :

आनन्दादयः प्रधानस्य ।

Anandadayah pradhanasya

Bliss and other attributes (which depict the true nature) of the Principal or the Supreme Self, i.e., Brahman (have to be combined from all places in the meditation on Brahman). [3 – 3 – 11]

- Intrinsic features goes with Brahman always – In Jnana Prakaranam.
- Anandadaya – and Sat – Chit and Anantha, Always in Nirguna Jnanam.

Sutra 12 :

- Incidental feature - Varies from Upasana to Upasana Ram, Krishna, are Brahman Upasana with different Virtues in The.

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ
हि भेदे ।

Priyasirastvadyapraptirupachayapachayau
hi bhede

(Qualities like) joy being His head, etc., are not to be taken everywhere, (being subject to) increase and decrease (are possible only) if there is difference (and not in Brahman in which there is non-difference). [3 – 3 – 12]

Word Analysis :

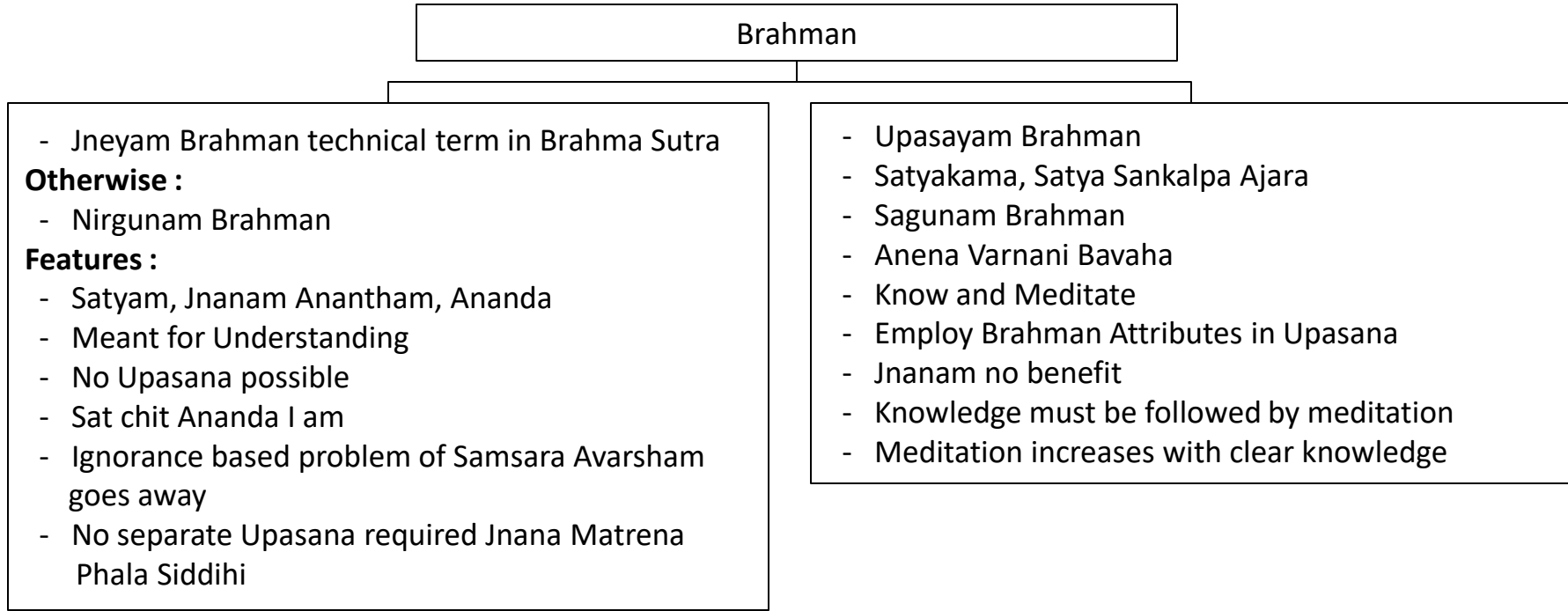
a) Ananda Yaha :

- Features like Ananda, intrinsic attributes like Ananda are the nature of Brahman.
- In All context of Jnanam, Anandadaya Etc, Sat – Chit.

Pradhanasya Brahman	Apradhanam
<ul style="list-style-type: none">- Substance- Supporter	<ul style="list-style-type: none">- Attribute- Dependent- Different in Different Upanishads Mundak, Katho, Taittriya

Lecture 275

- 6th Adhikarana – Anandadhikaranam, 1st Sutra – 11 Over – 3 Sutras – Anandadasya Pradhanasya



- Shodasa Upachara Puja, Chatushasti Upasana Puja.
- In Jneyam Brahman important attributes, satyam Jnanam must be included in all Upasanas.
- Do Guna Upasamhara, essential features to be added up.

Example :

- In Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiyam.
tadhaika ahuh, 'asadevedamagra asidekamevadvitiyam. tasma-
dasatassajjayat [iti]

Somya, before this world was manifest there was only existence, one without a second On this subject, some maintain that before this world was manifest there was only Non-existence, one without a second. Out of that Non-existence, existence emerged. [6 – 2 – 1]

- Add Chit, Ananda, Anantha
- Jneyam Brahman = One.
- In Upasyam Brahman special features to be taken for meditation “Parovariya Tvan Vatu”
- In Aksha Rupa Upasana, Hiranmayatvam should not be brought in.
- Eka and Aneka Can’t be combined.

Essential Features	Non Essential Features
<ul style="list-style-type: none"> - Do not require Maya Sambanda - Satyam, Jnanam, Ananda, Anantham without Maya Belongs to Pradhanam Brahman - Bliss is Svarupam - Poornatvam - Freedom from Luck, deficiency, Apoornatvam, Limitations - Sutra 11 - Viseshya, Jneya, Tatparyam Brahman 	<ul style="list-style-type: none"> - Require Maya Sambanda - Experiencable Ananda, Graded Ananda - Arriving Departing Ananda - Sutra 12

Sutra 12 :

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ
हि भेदे ।

Priyasirastvadyaprapতিরূপচয়াপচয়ौ
hi bhede

(Qualities like) joy being His head, etc., are not to be taken everywhere, (being subject to) increase and decrease (are possible only) if there is difference (and not in Brahman in which there is non-difference). [3 – 3 – 12]

- Deals with Upasyam Brahman, Srishti, Sthithi, Laya Karanam Sagunam Brahman.
- Non essential featured Brahman because of Maya association.
- Satya Kama, Satya Sankalpa, with experiential Ananda Brahman.

General Analysis :

- Experiential Ananda is Priya – Moda – Pramoda.

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
 तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,
 tasmadva etasmadvijnanamayat,
 anyo'ntara atmanandamayah, tenaisa purnah,
 sa va esa purusavidha eva, tasya purusavidhatam,
 anvayam purusavidhah, tasya priyameva sirah,
 modo daksinah paksah, pramoda uttarah paksah,
 ananda atma, brahma puccham pratistha,
 tadapyesa sloko bhavati II 2 II

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Non essential features of Brahman.
- Atma non-different from Brahman has grading of happiness – Positive, Competitive, superlative happiness.
- Superficially seeing Ananda Maya Kosha = Brahman Ananda's Putscham Pratishtan.
- In Jneyam Brahman, don't bring experiential pleasure, Karanatvam etc.
- When I say Tat Tvam Asi, don't bring in Jnana Prakaranam.
- Brahman = Nirgunam, Saguna Brahman = Ishvara.

Word Analysis :

a) Priya Shirastvat At Praptihi :

- Attributes like experiential happiness not Ananda of previous sutra which was non experiential happiness are not to be included in all the contexts.

b) Hi Upachaya Apachayou :

- Since they are subject to increase and decrease.

c) Bhede :

- In the field of duality.

Significance :

a) Priya Shirastvat Apraptihi :

Priya Shirastvam	Aadhi	Apraptihi
Happiness as head	Moda / Pramoda Dakshina / Uttara Paksha	

- Based on Taittiriya Upanishad.
- 3 Levels of experiential happiness.
- Apraptihi - Non Inclusion, Praptihi = Arrival – Inclusion.
- Non inclusion of experiential Ananda in Brahman.
- Never include experiential Ananda in Brahman.
- Brahman Anubava = Ananda Anubava and look for Ananda.
- This is a mistake because we take experiential happiness as Brahman.
- No experience should be connected with Brahman.

Aprapti :

- Should not be included.

Upachaya	Apachaya Pattou
Increase	Decrease

- Priya Increases becomes Moda, Moda Increase becomes Pramoda.
- Pramoda decreases becomes Moda, Moda Decreases becomes Priya.
- Priya Changes to become Apriya, Seeking bliss Priya in Samadhi get more Absorbed, Ananda increases.
- Doorbell rings bliss Evaporates and Anger rises.
- This Samadhi Ananda not Brahman Ananda.
- Brahman Ananda nothing to do with experiential Ananda.
- Brahman Ananda – Translate as Anantha – Free from confusion.
- Anantham = Freedom from Sense of limitation, finiteness.
- Freedom from notion that I am finite is called Brahman Ananda.
- Freedom from notion, I am finite is cognitive process nothing to do with Emotion.

It is Only Understanding :

- I don't lack anything in life.

Because :

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Understand this and Adhyasa of Finitude goes Away.
- That is called Ananda no other pleasure bliss Joy Involved in it.

Advantage :

- When Ananda is Freedom from notion, Based on Knowledge, Knowledge will all the time be there.
- Freedom from notion of Limitation will be there Always – Eternal.
- Knowledge based Ananda is Undisplaceable.
- Experience based Ananda is Displaceable by Another counter experience.
- Brahman Ananda is not to be Displaced by Another counter experience.
- It is Knowledge based – Removal of Notion that I am finite = Brahma Anandam.

Upachaya – Apachayou :

c) Hi :

- Since, reason, because.

d) Bheda :

- In the context of Difference, Duality, Vyavaharika Drishti.
- Deal with Upasyam Brahman in Vyavahara with Bheda Drishti.
- Where topic of Upasana is there, Sastra retains difference... does not remove difference.
- In Jneyam Brahman context, aim of Shastra - Not to promote or retain difference but to remove difference.
- It is in Paramartika Drishti, Upasyam Brahman in Vyavahara Drishti, levels of discussion different.
- Accommodate Visishta Advaitin and Advaitin.

Visishta Advain	Advaitin
<ul style="list-style-type: none"> - Upasyam Brahman - Vyavaharika Drishti - Through Visishta 	<ul style="list-style-type: none"> - Jneyam Brahman - Paramartika Drishti

- Advaitam alone Can, go to Advaita Jnanam and like in Vyavahara.
- After Jnanam with Upasyam Brahman, Vyavahara Drishti – Bheda.

Sutra 13 :

इतरे त्वर्थसामान्यात् ।

Itare tvarthasamanyat

But other attributes (like Bliss, etc., are to be combined) on account of identity of purport. [3 – 3 – 13]

Reinforcement of 1st Sutra :

1) Itare :

- Non essential features should not be brought in Jneyam Brahman.
- Bring 11th sutra features of satyam, Jnanam, Anantham, Ananda in Jneyam Brahman.
- Jneyam Brahman is Ekam, Upasyam Brahman - Anekam (Many)
- This is Tatparyam (central teaching) of this Adhikaranam.
- Shiva Puranas – Shiva Upasyam Devata, Vishnu Puranas – Vishnu Upasyam Devata, Don't Mix.
- Both Brahman context Upasana, Retain Bheda in Vyavaharika Drishti.
- Agyana Nivritti not aim of Shiva Puja.

Aim :

- Chitta Shudhi, guru Prapti.
- In Jneya Brahman Prakaranam, Agyanam goes away.

Word Analysis :

a) Tu :

- However

b) Itare :

- Other attributes are included everywhere.

c) Artha Samanyat :

- Because of oneness of Brahman.

Significance :

a) Tu :

- Differentiates essential from non essential features.

b) Itare :

- The other essential features “Anandadaya” of sutra 11 - (Satyam, Jnanam, Anantham)

Why should they be included in all contexts ?

c) Artha Samanyat :

Artha	Samanyat
<ul style="list-style-type: none">- Subject- Jneyam Brahman is in all 12 Upanishads 6th Adhikaranam over	<ul style="list-style-type: none">- One and Same- Various in Upanishad Prakaranam- Kshema iti Vachi- Upasanam Brahman Many

Taittiriya Upanishad :

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः ।
कर्मेति हस्तयोः । गतिरिति पादयोः ।
विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥ २ ॥

**ksema iti vaci, yogaksema iti pranapanayoh,
karmeti hastayoh, gatiriti padayoh,
vimuktiriti payau, iti manusih samajnah ॥ 2 ॥**

The supreme resides in speech as ‘well-being’ ; in prana and apana as acquirer and preserver ; in the hands as action, in the legs as movement, in the anus as the activity of excretion. Thus, is the meditation of Brahman in respect of man.

[III – X – 2]

आध्यानाय प्रयोजनाभावात् ।

Adhyanaya prayojanabhavat

(The passage in Katha Upanishad I.3.10 tells about the Self only as the highest) for the sake of pious meditation, as there is no use (of the knowledge of the objects being higher than the senses and so on). [3 – 3 – 14]

General Introduction :

- Aadhyanaya Adhikaranam.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah II 10 II

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

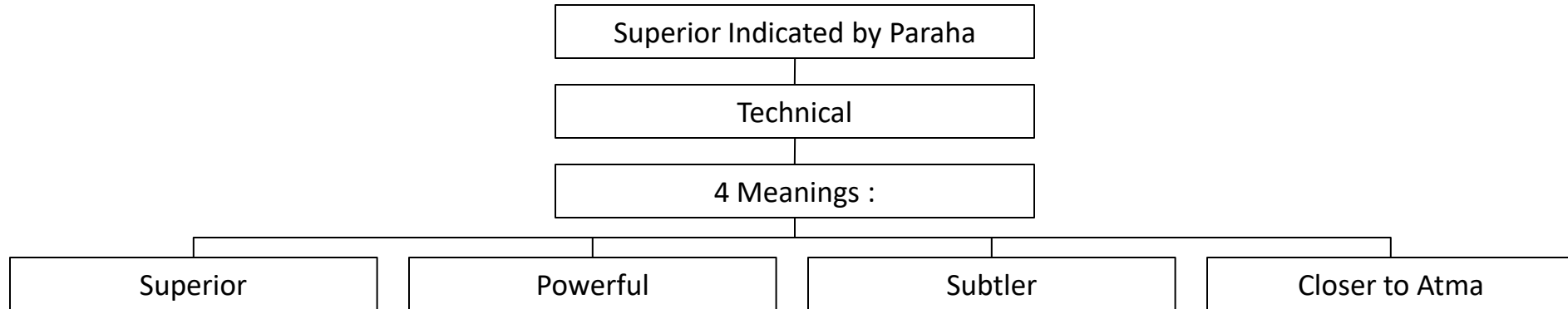
Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih II 11 II

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

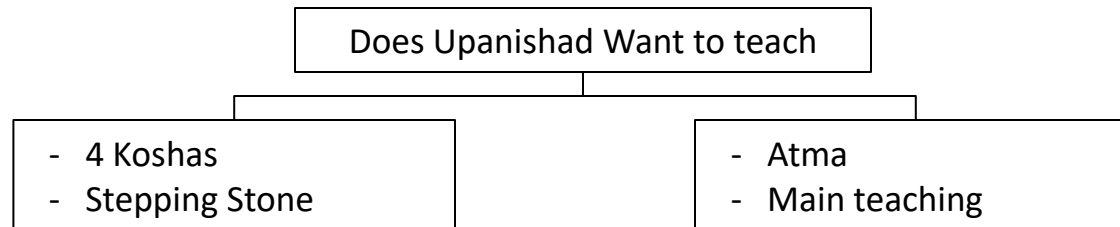
- Pancha Kosha Vilakshana Atma.
- Pratipadanam Atma – Above 5 Koshas.

Mind Superior	Sense Organ
Manomaya	Prana Maya

- Avyaktam = Ananda Maya Kosha.



- As things become Subtler they become closer to Atma.
- Prana – can be controlled by Mind → Closer, Higher, Paraha.
- Mind – Controlled by Karta Intellect.



- Textually – Academically important.
- In Mimamsa – Big Issue, Upanishad wants to teach Atma Paratvam.
- Normally Sense organs lend existence to Sense objects, hence Sense Organs Superior.
- What Sense objects I see Determined by Sense Organs.
- Sense organs closer to Atma and Controller, Subtler than Sense Objects.

- Sense objects are Sthula Butas, Sense organs from Sukshma Butas.
- Both – Superiorities Acceptable by Upanishad as its not central teaching and have to be dropped.
- Mind if emotionally disturbed, can't listen to class.
- Cross all and Arrive at Atma.

General Analysis :

a) Superiority of Atma alone talked not Mind, objects is object of teaching.

b) Prayojana Abavat :

- By Knowing Mind / Intellect no benefit.
- Knowing Atma is Prayojana vatu – (For Moksha)

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Atma Paratvam is Moksha Prayojanam.
- If Nish Prajojanam why introduce in Brahma Sutra / Upanishads?
- Knowledge not useful by itself – Svatantra Proyojanam, Stepping stone, indirect benefit.
- Useful for Atma Dhyanartham to turn Mind from gross to Subtle – Annamaya to Anandamaya

Students Complain :

- Knowledge clear but Vasanas not gone, Viparita Bavana not gone, no Moksha, have emotional problems.
- They all belong to mind, Atma free from mind, In spite of emotional problems, Adhyasa problems, suffer.
- Never judge Atma based on emotional conditions, it is In spite of emotional conditions.
- I am beyond the mind.

Lecture 276

Sutra 14 :

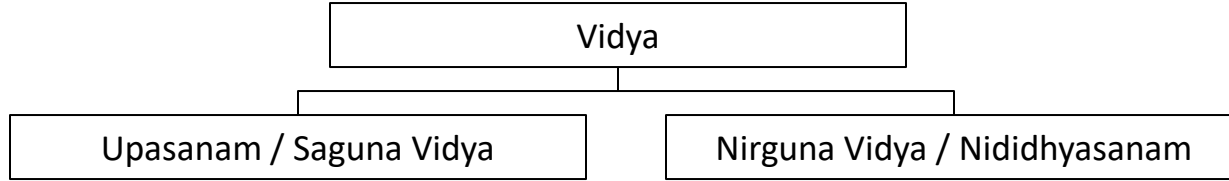
आध्यानाय प्रयोजनाभावात् ।

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(The passage in Katha Upanishad I.3.10 tells about the Self only as the highest) for the sake of pious meditation, as there is no use (of the knowledge of the objects being higher than the senses and so on). [3 – 3 – 14]

7th Adhikaranam :

- Vidya – Bheda – Abheda Vichara.



- Are 2 Vidyas identical / Different, Bheda or Abheda Nishchaya?

What is benefit of this enquiry?

- If identical, some features can be carried forward.
- 2 Hiranyagarbha Upasanas in 2 Upanishads can be added / Missing features exchanged, combined.
- Vedic Saguna Upasana not practical now, we can know how to analyse, Mimamsa.
- 7th Adhikaranam = Nirguna Vidya Vishaya.
- 2 Mantras – Katho : Chapter 1-3-10 and 11.

Katho Upanishad :

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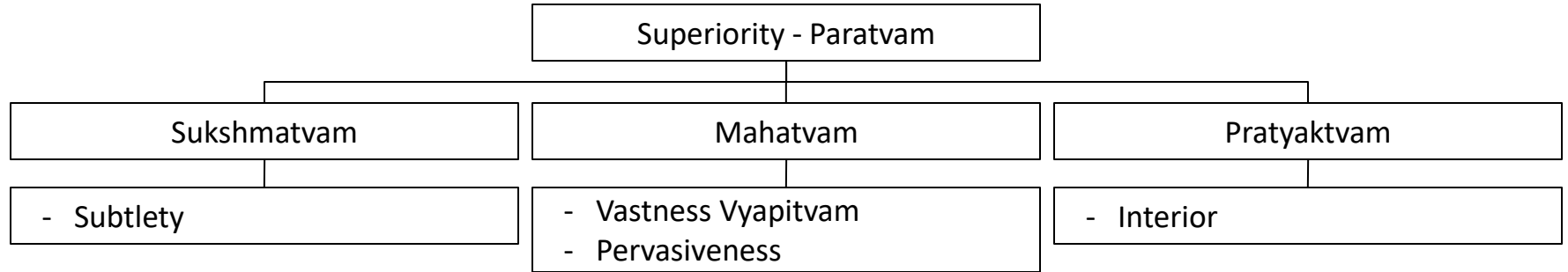
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Shankara :



- Paratvam of Manomaya, Vigyanmaya, Anandamaya, Atma.

Samshaya :

- Does Upanishad wants to give Eka Vidya or Bahu Vidya.
- One lesson or many Lessons.

Vyasa :

- 2 Mantras – One lesson, Others – Teaching tools, Stepping stone for Chaitanya Paratvam, Angam for Angi – Atma.

If Each Angi, 4 Lessons How you establish?

Mimamsa Rule :

- Phalavat Sannidou, Aphalatva Tat Angam.
- Heavily used in Purva Mimamsa Shastram.
- No Phalam for 4 Angas, Nishphalam, Nish Proyojanam.

Thread	Mala
<ul style="list-style-type: none">- No independent Value, Significance- Used for Flowers- Angam- In Absence of Angi flowers thread, useless, Manomaya, Annamaya, Vigyanamaya- Relevant in Atma Context, Prayojana Abava- 3 Not Absolutely useless <p>Gita :</p> <ul style="list-style-type: none">- Shanai Shanai...- For Atma Dhyanam require flight of Stairs	<ul style="list-style-type: none">- Flower- Angi- Atma- Independently useful for Knowing and in Meditation

Gita :

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किं चिदपि चिन्तयेत् ॥ ६-२५ ॥

Little by little, let him attain quietude by the intellect held in firmness; having made the mind established in the self, let him not think of anything. [Chapter 6 – Verse 25]

- Annamaya Kosha useful for entering Pranamaya Kosha – Manomaya, Vigyanamaya, Anandamaya = Silence.
- From silence come to Sakshi of silence, which is myself / Atma.

Important 'Nididhyasanam' – Sloka how to practice 'Nididhyasanam' ?

- Focus on body, Prana, thoughts, silence, witness of silence.

Conclusion :

- Katho wants to teach one Paratvam – Others Angam Nish Prayojanam.

How you know Atma Jnanam is useful?

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ || 1 ||

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knower's of Brahman call them shadow and light; as also the performer of the five-fold-fire' and those who have propitiated three times the Naciketas-fire. [1 – 3 – 1]

- Jivas spiritual Journey in Chariot – Kalpana, Parts of Body – Horses, reins.
- Reach Vishnu Padam, 2 Mantras tell us how Jiva Makes Journey.

Intermediary Stations	Kashta / Finale Destination / Goal / Aim and of Journey
<ul style="list-style-type: none">- Prana / Mano- No Svatantra Prayojanam- Anga How to do Dhyanam?	<ul style="list-style-type: none">- Chaitanyam- Atma- Hidden- One Abheda Vidya- Angi

Katho Upanishad – Most Important

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
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- Reaching Manomaya – No benefit, Reaching Atma – Gives immortality.

Word Analysis :

a) Aadhanaya :

- Superiority of Mind, intellect for Sake of meditation of Atma and not independently.

b) Prayojana Abavat :

- No benefit of knowledge of Mind / Intellect.

Significance :

a) Aadhyanam :

- Total, deep meditation, 'Nididhyasanam' Atma Dhyanam.
- Zen meditation – Concentration – Brows, tip of Nose, breath, Chakras, silence, thoughts March past, All Angams, means.
- Muladhara, Svadhishtam, Kundalini.
- I am Atma – The meditator = Nididhyasanam Sentient Substance.

Gita :

- Nasagrana... Prayojana Abavat
- Aadhyana = Stepping stone.

c) Prayojana Abavat :

- No validity of their own – Arthavada Vakyam; Not Pramana Vakyam.

Sutra 15 :

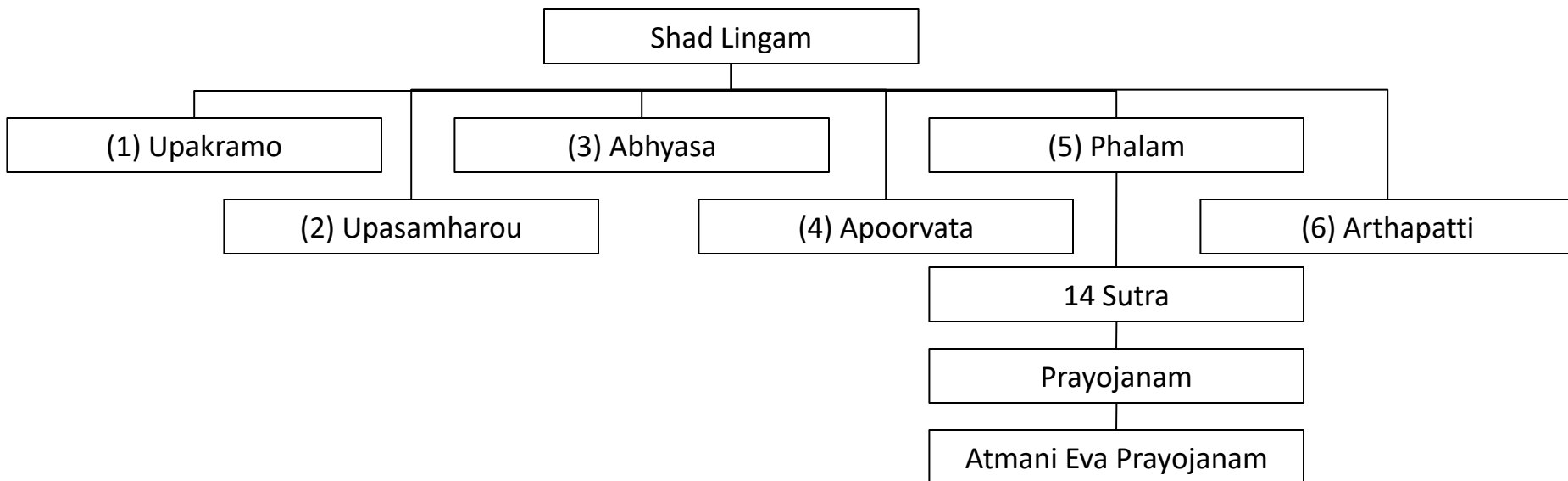
आत्मशब्दाश्च ।

Atmasabdaccha

And on account of the word Atman. [3 – 3 – 15]

Previous Sutras 14th :

- Prayojanam only for Atma Jnanam, Tatparya of Teaching.



Gita :

- One message – Atma Jnanam “Jnanat Moksha” Not Yukta Ahara, Vihara, Pancha Janyam – Vishnus Chakram, Karma, Bakti, Jnanam, Dhyanam.
- Sanyasa Sahita Jnanat Moksha (Dropping Ego and gain Moksha)
- Sadhana Chatushtaya Sampatti Sahita Jnanat Moksha.
- Karma Bakti (“Angam”) / Dhyanam / Discipline.

व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥

vyavahitaprtanAmukham nirIkshya
sva jana vadhAt vimukhasya dOsha buddhya ।
kumatimaharadAtma vidyayA ya:
caraNarati paramasya tasya mE astu ॥

May my mind hold steadily the Holy feet of the Supreme One, who removed the ajn~Anam of Arjuna (deluded about his Dharmic duties) through the performance of His upadesam on Athma tattvam and Kshathriya Dharmam. May my mind stay always at those feet of the Paramaathma, who removed the delusion of Arjuna, whose mind was wrought with pain over the prospect of killing his opposing relatives and teachers in the war to ensue and thereby accumulate sins from those actions! [Slokam – 4]

- Says Gita meant for Atma Vidya.
- This Sutra – 15th – Lingam – Clue – Indicator to find central message – Apoorvata Lingam.

Subject Matter :

- Non Available for other instruments of Knowledge.
- Vedas message can't be known or knowledge through Pratyaksha or Other means of Knowledge.
- Sun rises in East – Pratyaksham, Annam nourishes living beings – Pratyaksham Nastika also knows.
- Manomaya, Vigyanamaya known / Knowable, in sleep Ananda known.
- Atma is Apoorva Vishaya, can never study nature, size of consciousness.
- Consciousness one or two not known by Pratyaksha.
- Existence of consciousness we all know because we are conscious.
- Nature of consciousness - All pervading or localised? Nityam, Anityam?
- After death consciousness survives or not?
- Nature of consciousness – Apoorva Vishaya.
- Atma alone Apoorvam, subject of Veda.

Word Analysis :

a) Atma Shabdat Cha :

- From usage of word Atma also, Eka Atma Vidya Alone is proper.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- 5th Kosha – Anandamaya Kosha is Avyaktam, Inside Ananda Maya Kosha Purusha is residing.
- Purusha = Ishvara – Myself = Nature of subject Ishvara - Known only through Shastra.
- I am – Known - Shastra not required.
- Am I finite time bound or infinite beyond time, not known.

Significance :

a) Atma Shabdat :

- Because of usage of word Atma in Chapter 1 – 3 – 12.
- Atma = Subject – Not Objectifiable not Available for Pratyaksha, Anumana Upamana, Artha Patti, Anupalabdhi.
- There it is subject matter of 2 mantras.
- Panchami Vibakti – Hetau.

b) Cha :

- Prayojana Abava – Reason 1, Apoorva Abava – Reason 2.
- To Negate Manomaya, Vigyanamaya, Aadhyana 7th Adhikaranam – Over.

Sutra 16 :

आत्मगृहीतिरितरवदुत्तरात् ।

Atmagrihitiritaravaduttarat

(In the Aitareya Upanishad I.1.) the Supreme Self is meant, as in other texts (dealing with creation) because of the subsequent qualification. [3 – 3 – 16]

Aadhyanat Adhikaranam :

- Katho – Atma alone primary teaching.
- Pancha Koshas have no Value of their own.
- Koshas taught to Sensitise the mind to understand Atma.
- Eka Vidya Alone is there, No independent Validity, no Prayojanam.

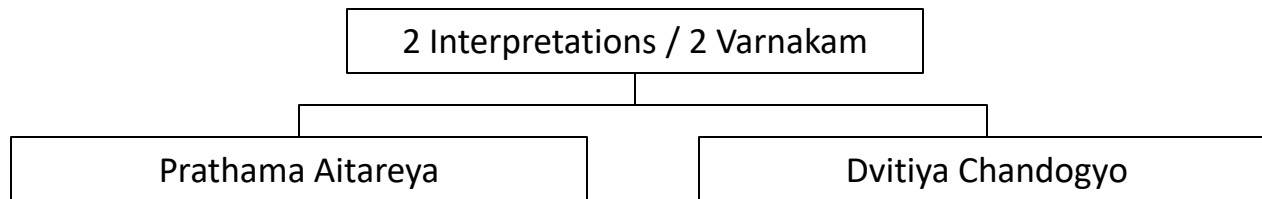
Thread	Garland	Flowers
<ul style="list-style-type: none"> - No Validity - Does not decorate head - Has borrowed validity 		

- Phalavat Sannidou Aphalavat Asangam.
- Anga Vakyam in proximity of Angi get validity.

Kosha Vidya	Angi
<ul style="list-style-type: none"> - Aphalam - Angam 	<ul style="list-style-type: none"> - Saphala Atma Vidya

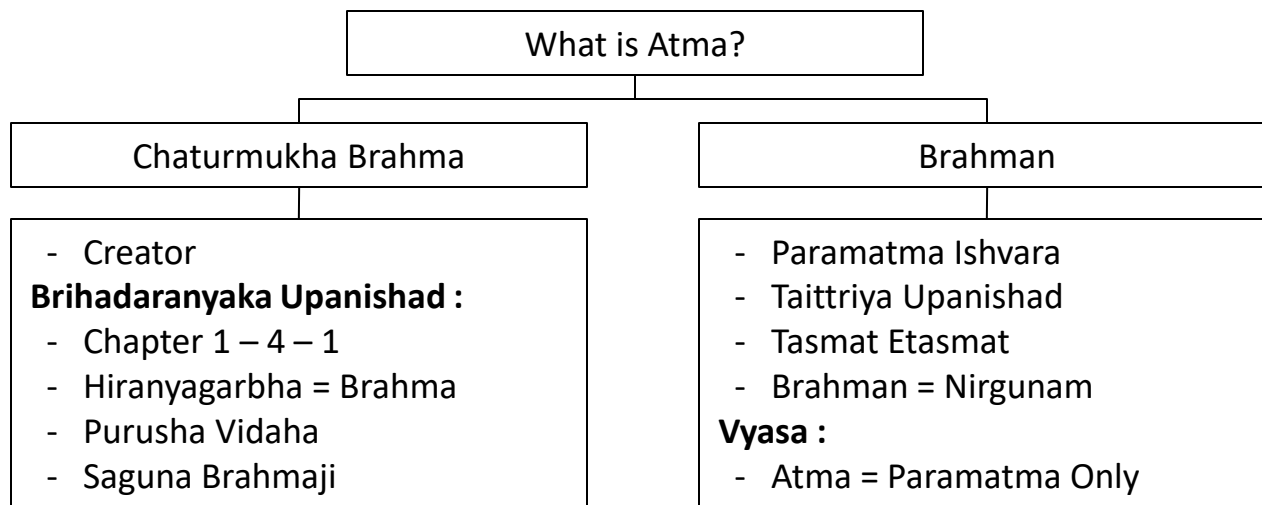
- 8th Adhikaranam – Sutra – 16 Atma Grihithi Itara Vatu Uttarat.

General Introduction :



Textual Analysis :

- Atma Grihit Adhi
- Atma Va Idam Agre Asit.



Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाम्नामन अउषत् तस्मात्पुरुषः
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

Atmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya
nānyadātmano'paśyat, so'hamasmītyagre vyāharat,
tato'haṁnāmābhavat; tasmādapyetarhyāmantrito'hamayamityevāgra
uktvāthānyannāma prabrūte yadasya bhavati;
sa yatpūrvō'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;
oṣati ha vai sa tam yo'smātpūrvō bubhūṣati ya evaṁ veda || 1 ||

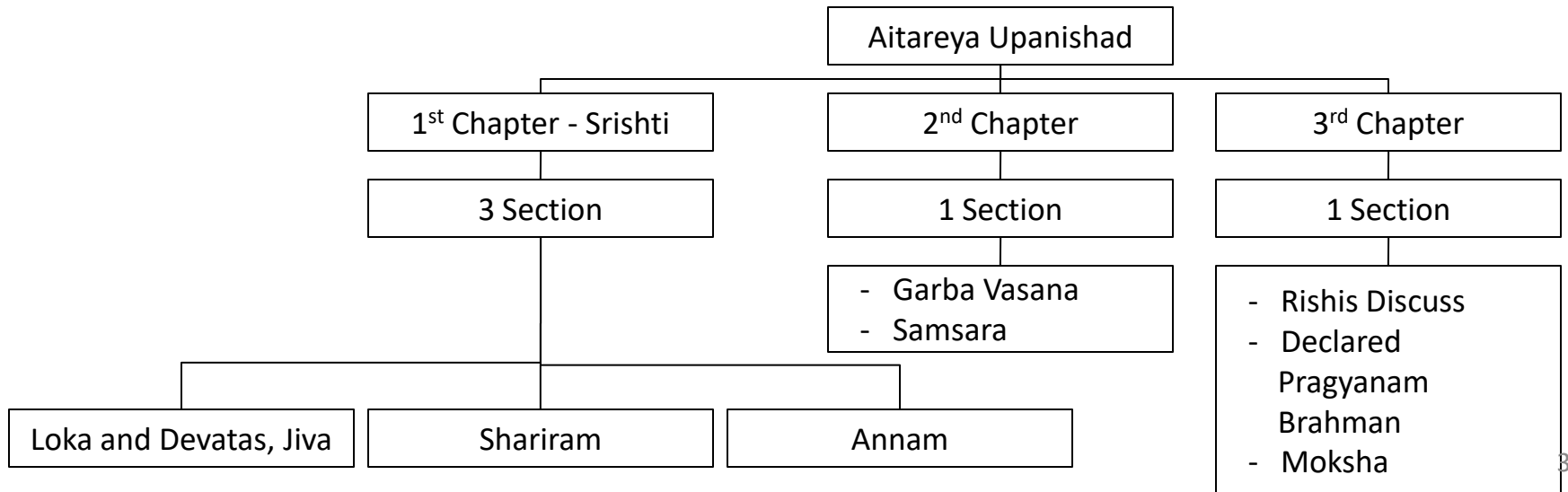
In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him. [1 – 4 – 1]

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

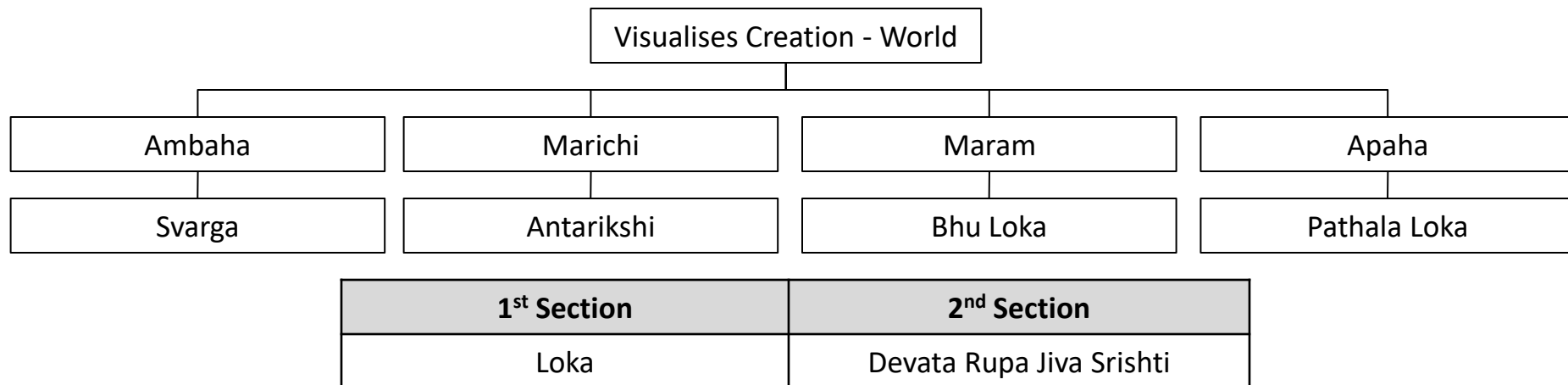
**tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥**

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]



I (a) 1st Section :

- Atma Introduced as creator.
- Nanyat Kinchana Mrishat.



I (b) 2nd Section :

- Sharira Srishti.
- Jivas approach creator – Without Body can't do anything, Eat Anything.
- Atma brings different bodies horse, cow – Jiva Rejects.
- Atma Brings Manushya Shariram 'Kridam Vadeti'
- We will take it... Purusho Va Sukrutam.
- Human – Best creation of Lord, Sharira Srishti, 1st Chapter – 2nd Section.

I (c) 1st Chapter – 3rd Section – Anna Srishti :

- Atma itself enters Shariram as Jiva and Thereafter Jiva Discovers I am the Atma.

1st Chapter Summary :

- Atma enters Jiva – Anupravesha, Becomes Jiva, Struggles Samsara, has Vairagyam, Karma Yoga / Upasana Yoga / Guru, Aham Adarsham iti.

- Jiva recognises all pervading Atma and says “ Kanden - Padam “
- I have discovered what's to be discovered.

II) 2nd Chapter :

- Not relevant – Samsara
- Samsara Varnanam
- Pregnant go out

iii) 3rd Chapter :

- Rishis discussing Atma
- Conclude ‘Atma is Sakshi Chaitanyam ‘
- All pervading Brahman ‘Pragyanam Brahman – Aikyam’ – Moksha.

Samshaya :

- Atma mentioned in the beginning is Paramatma or Hiranyagarbha ?

General Introduction over :

1st Sutra – General Analysis :

- Atma Paramatma only not Hiranyagarbha as found in Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
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- There Atma = Hiranyagarbha don't employ that meaning.
- Here its like Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
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Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Atma = Paramatma.

What is Basis for Conclusion?

- Later portion clarifies this idea.
- Atma Va Ekam Eva Agre Asit Nanyat Kinchana Mrishatu.
- Atma without Sajatiya, Vijatiya, Svagata Bheda.
- Nothing Else was there except - Absolute self.

- Absolute Non Duality = Paramatma only, Brahmaji is not Absolutely Nondual.
- Eka Eva Asit – Only one was there.

1st Reason :

- “Ekatvam” – Non dual Aikyam is one basis for concluding Atma has to be Paramatma Only.

2nd Reason :

- Aikshata – Visualisation Tad Aikya Ikshata.
- That Atma Visualised whole creation.

Taittiriya Upanishad :

सोऽकामयत् । बहु स्यां प्रजायेयेति । स तपोऽतप्यत् ।
 स तपस्तप्त्वा । इदं सर्वमसृजत् । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idam sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati II 3 II**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Paramatma Visualises and creates.
- Same Ikshata mentioned in Aitareya because of Ekatvam and Ikshanam, Atma is Paramatma not Hiranyagarbha.

Word Analysis :

a) Atma Grihiti :

- Paramatma is Understood by word Atma in Aitareya Upanishad :

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti || 1 ||

He thought I shall indeed create the worlds. [1 – 1 – 1]

b) Itaratu :

- As in other cases.

c) Uttarat :

- (This is known) from the following portion.

Significance :

a) Atma Grihiti :

- Grihiti – Paramatma has to be understand by the word Atma in Aitareya Upanishad – Chapter 1 – 1 – 1.

b) Itaratu :

- As in others cases.

c) Uttarat :

- This is known from the following portion.

Significance :

a) Atma Grihiti :

- Understanding, Pani, Chandra, Surya Grahanam.

b) Atma = Paramatma :

- Understanding of Paramatma to be done in Aitareya Upanishad : Chapter 1 – 1 – 1.
- Grahya = Bava Vitpatti Understanding.

c) Itara Vatu :

- As in Taittiriya Brahmananda :

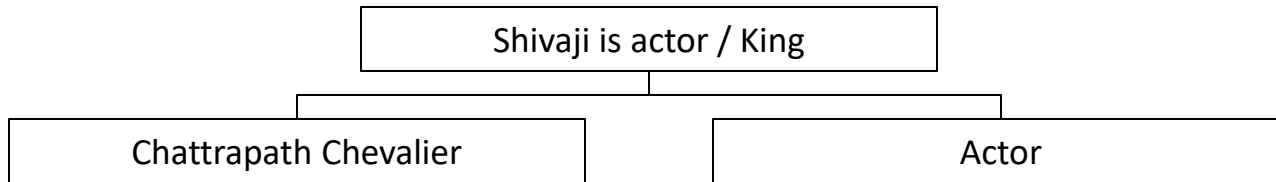
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmaavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmata vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

d) Uttarat :

- Later portion following the text supports.



- Eka Eva Agre Asit = Non dual Paramatma.
- Hiranyagarbha has Svagata Bheda (No Vijatiya, Sajatiya)
- Paramatma alone free from Sajatiya, Vijatiya, Svagata Bheda.

Panchadasi :

- Vrinshayo Svagato Bheda..
- Non dual – Only Paramatma, Saha Ikshata – Sankalpa Matrena Srishti.
- Srishti is only Visualisation, Refers to Paramatma alone as found else where.
- Uttara Vakya Pramanat.

अन्वयादिति चेत्स्यादवधारणात् ।

Anvayaditi chetsyadavadharanat

If it be said that because of the context (the Supreme Self is not meant) (we reply that) it is so (i.e., the Supreme Self is meant) on account of the definite statement (that the Atman alone existed in the beginning). [3 – 3 – 17]

1st Portion Purva Pakshi :

- Later – Siddantin, Anvayat Iti Chet Syat Avadharane.

General Analysis :

Purva Pakshi :

- I can't agree with you.
- Atma = Hiranyagarbha – Brahmaji not Paramatma.

Take only Brihadaranyaka Upanishad :

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- Veda talks about Paramatma as creator.

1st Order of creation in Brihadaranyaka Upanishad :

Chandogyo Upanishad	Brihadaranyaka Upanishad	Aitareya Upanishad	Taittiriya Upanishad
<ul style="list-style-type: none"> - Tat Aikshate - Fire - water - Earth 	<ul style="list-style-type: none"> - Paramatma - Pancha Butas 	<ul style="list-style-type: none"> - Paramatma - Lokas - Jivas - Bodies - Food - Tat Aikshata 	<ul style="list-style-type: none"> - Paramatma - Akasha – Vayu - 5 Elements - Tasmāt Etasmat

Taittiriya Upanishad :

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आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
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- 3 Upanishads - Paramatma starts with Pancha Sukshma.
- Buta Srishti – Not Loka Srishti.
- After that Hiranyagarbha created.

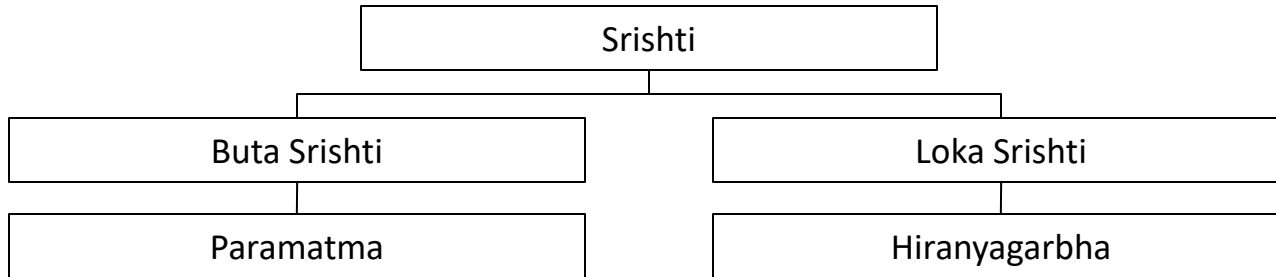
Purva Pakshi's Argument : Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta I
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge, the foundation for all sciences, to his own eldest son, Atharva. [1 – 1 – 1]

- Paramatma created Brahmaji and Delegated creation to him, Hiranyagarbha created Lokas.



Aitareya :

- Buta Srishti not mentioned 'Atma Va Idam Agre Asit' Loka Srishti is mentioned.
- Consistency is required wherever.
- Loka Srishti Comes Atma Should be taken as Hiranyagarbha.
- Where Buta Srishti comes, Paramatma should come.
- Amaya or Samanvaya – Consistency Argument no.1.
- Siddantin uses consistency in 1st Chapter, consistency is powerful Argument.

2nd Chapter :

- Jivas wanted Shariram.
- Went to Atma for body shopping, different bodies shown by Atma.
- If creator with body comes and shows body to Devata, it has to be embodied one.
- Paramatma can't show different bodies, Hiranyagarbha being Jiva, particular activities possible for Hiranyagarbha.
- Vyapata Viseshha possible for Hiranyagarbha, Vyavahara Viseshha - 2nd Argument.

Specific Activity :

- Showing cow, horse, human body.
- Such activities possible only for Hiranyagarbha not for Paramatma.

Siddhantin :

- Upanishad clarifies through more arguments.
- Jivatma gains knowledge I am Paramatma.
- This will only work if you take Paramatma created, entered, obtains as Jiva.
- Jiva - Knows I am Paramatma.

a) Flow of thought works only if you start with Paramatma :

- Paramatma created and entered body, now available as Jivatma.
- Jiva recognises his original nature before entry nature and declares.
- I am Paramatma – All Pervading Brahman.

b) Mahavakya reveals Jiva = Paramatma :

- Before entry called Paramatma, present Jivatma – Former Paramatma.
- Later confirmed by Mahavakya and Aikya Jnanam.
- Yes Tata Avayata – Svapna – Sajato, Ya Yetam Brahman – Tava Purusham. Ekam Eva Purusham Tata Pashyatu.

“Aitareya” :

- Jiva recognises I am original Paramatma who has entered.
- If you take Atma as Hiranyagarbha, knowledge would have been I am Hiranyagarbha.

c) 1st Chapter – 3rd Section – Anupravesha Sruti :

- Powerful – Topic reveals Paramatma.
- Hiranyagarbha Anupravesha not said anywhere – Only Paramatma, Anupravesha...

Aitareya Upanishad :

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।
सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।
तस्य त्रय आवसथास्त्रयः स्वप्ना ।
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata ।
saisa vidrtir-nama dvas-tad-etan-nandanam ।
tasya traya avasathas-trayah svapnah ।
ayam-avasatho-'yam-avasatho'yam-avasatha iti ॥ 12 ॥

Then he opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – Places and three conditions of sleep (Dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [1 – 3 – 12]

- Paramatma enters Jiva Brahman Randram - Secret door.

1st Argument :

- Anupravesha proves Paramatma is one mentioned.

1st Chapter - 3rd Section :

- Anupravesha means - Paramatma after entry is called Jivatma.

d) in 3rd Chapter :

- Clinching evidence of Aitareya Upanishad :

Aitareya Upanishad :

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'yam-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

Begins with Rishis question – What is that Atma?

- Atma is Chaitanyam... Clearly Said.
- Sanjnam – Atmana Pragyam, if you take Atma as Hiranyagarbha.

Then in 3rd Chapter - It will not work :

- Pure Chaitanyam Means Paramatma, not Hiranyagarbha.
- Pure Chaitanyam elaborately discussed in 3rd chapter... called Pragyam Brahman.
- That consciousness is none other than Brahman, originally started with Atma.

e) In 3rd Chapter :

- Atma equated to Chaitanyam, later Chaitanyam equated to Brahman.
- Atma in the beginning, Brahman in the end are identical.
- Hence it is Paramatma Vidya not Hiranyagarbha Vidya.

f) Final capping Argument :

- One who gains this knowledge gains liberation.
- If Hiranyagarbha is topic, no liberation mentioned anywhere.
- Hiranyagarbha Jnana Moksha Bavati - Not in the Upanishad.
- Asman Lokan... Utareya... freedom from Punar Janma.

Sequence :

- Anupravesha, Aikyam, Moksha Phalam.
- All 3 is possible only if Atma is Paramatma.

How do you answer Purva Pakshi?

- Paramatma only creates elements, and if Atma is Paramatma, how you explain absence of Pancha Buta Srishti. He created Lokas.
- When majority arguments prove Paramatma, minor additions can be possible.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (Life), the mind, all the organs, the sky (Akasa), the wind (vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [2 – 1 – 3]

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो
मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापश्च
पृथ्वी विश्वस्य धारिणी ॥ १५ ॥

etasmāj jāyate prāno
manah sarvendriyāni ca
kham vāyur jyotir āpash ca
prithvī vishvasya dhārini

From this Atma are born life, mind, all sense faculties, space, air, fire, water and the earth that supports all.

- Srishti begins with Prana - Previous one's you supply.

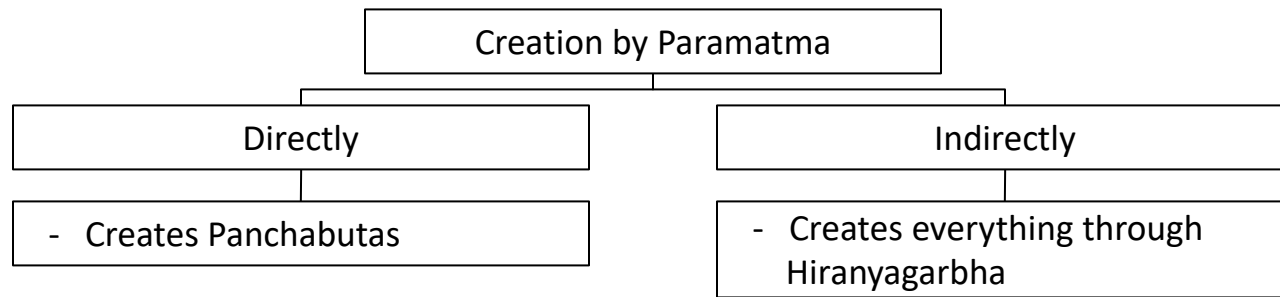
Chandogyo Upanishad :

- 5 Elements not mentioned Akasha Vayu not mentioned without Akasha, nothing can come.

Final Question :

- Paramatma creates 5 Elements and Lokas.

How Paramatma creates Lokas?



- Idagum Sarvam Asrujata.
- All Jivas are creation of Paramatma, all Jivas are created by Parents.
- Paramatma is Moola Karanam.
- Therefore, Paramatma is creator of all.
- 2 Arguments not powerful enough in front of more supportive arguments.

Word Meaning :

Purva Pakshi :

a) Anvayat :

- From stand point of consistency or harmony, this is not proper.

b) Siddantin :

- If this is your contention.

c) Syat :

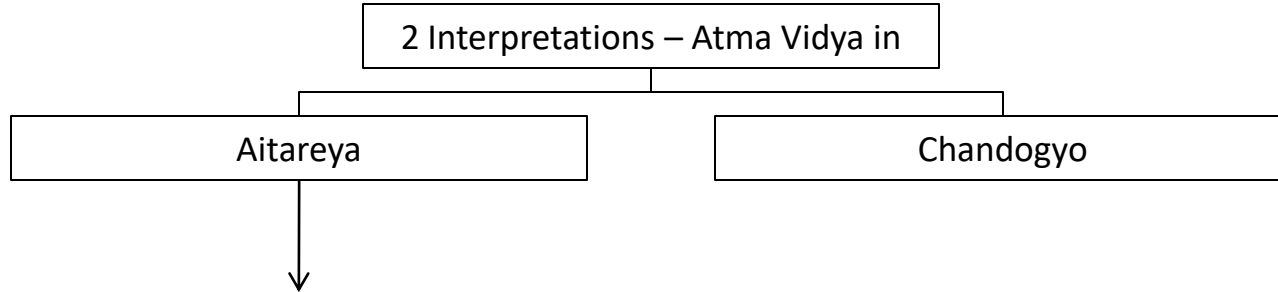
- We say, this is proper only.

d) Avadharanat :

- Because this is substantiated, confirmed, reinforced, corroborated by Sruti itself.

Lecture 278

- 8th Adhikaranam – 2 Sutras
- Atma Grihiti Adhiti Adhikaranam.



- In the beginning Mukhya Atma refers to Paramatma - Hiranyagarbha is Secondary meaning.
- Atma = Creator of Universe with Visualisation.
 - Therefore primary creator is Paramatma Hiranyagarbha is secondary – Delegated.
- Atma Ekam Eva Asit - Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit I
nanyat kincana misat I

In the beginning, verily, Atman (Self) Alone was this (The Universe)... Nothing else active whatsoever..

- Atma alone was there without – Sajatiya, Vijatiya, Svagata Bheda.

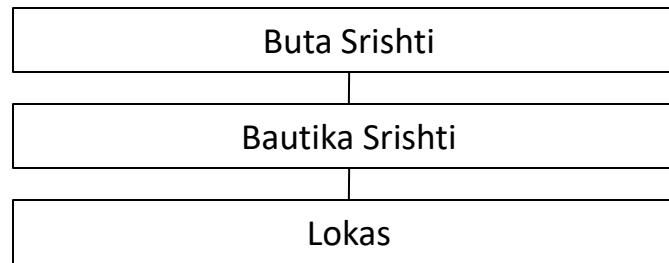
- Pragyana Brahman - Mahavakya confirms
- Atma = Pragyana Brahman.



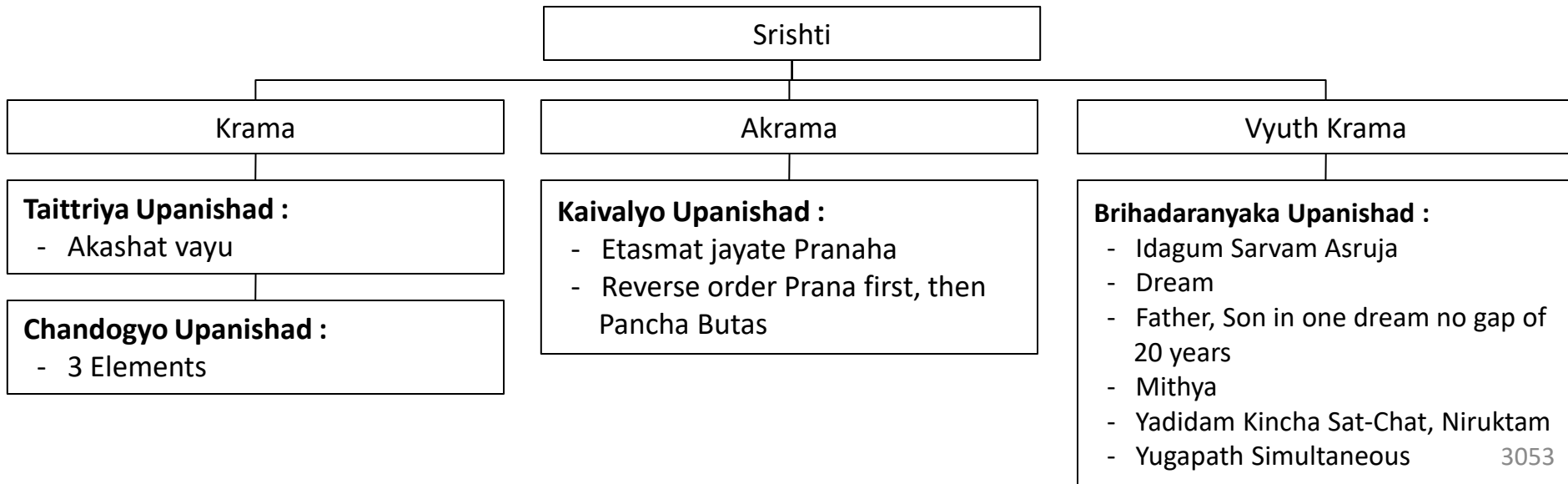
Refers to Paramatma not Hiranyagarbha

One Question Arises :

- If Atma is creator, why Upanishads don't talk of Panchabuta Srishti - why Loka Srishti first?
- General order of creation = Buta Srishti, first then Loka Srishti
- Lokas are combinations of Pancha Butika's only.



- Upanishads not consistent w.r.t order of creation, not serious issue



Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः ।
अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ ३ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ | ākāśadvāyuḥ | vāyoragniḥ |
agnerāpaḥ | adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ | oṣadhībhyo'nnam | annāt puruṣaḥ || 3 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, fire from fire water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 – 1 – 3]

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca |
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī || 15 ||

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

Brihadaranyaka Upanishad :

स अइक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्ये इति;
स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंच— ऋचो यजूंषि सामानि
छन्दांसि यज्ञान् प्रजाः पशून् । स यद्यदेवासृजत तत्तदनुमद्वियत;
सर्वं वा अतीति तददितेरदितित्वम्; सर्वस्यात्ता भवति, सर्वमस्यान्नम् भवति,
य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

sa aikṣata, yadi vā imamabhimamsye, kanīyo'nnaṁ kariṣya iti;
sa tayā vācā tenātmanedaṁ sarvamasṛjata yadidaṁ kiṁca— ṛco
yajūṁṣi sāmāni chandāṁsi yajñān prajāḥ paśūn | sa yadyadevāsṛjata
tattadattumadhriyata; sarvaṁ vā attīti tadaditeradititvam;
sarvasyāttā bhavati, sarvamasyānnam bhavati, ya evametadaditeradititvaṁ veda || 5 ||

He thought, 'If I kill him, I shall be making very little food.' Through that speech and that mind he projected all this, whatever there is—the Vedas Ṛc, Yajus and Sāman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food. [1 – 2 – 5]

- Aitareya not particular about order, you insert Pancha Buta Srishti or Akasha Vayu in Chandogyo Upanishad.

Last Point :

Purva Pakshi :

- Atma = Hiranyagarbha – Also.

Brihadaranyaka Upanishad : Purusha Vidha Bramana

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्;
तस्मादप्येतर्हामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाम्नः अउषत् तस्मात्पुरुषहः
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya
nānyadātmano'paśyat, so'hamasmītyagre vyāharat,
tato'haṁnāmābhavat; tasmādapyetarhyāmantrito
'hamayamityevāgra uktvāthānyannāma prabrūte yadasya bhavati;
sa yatpūrvō'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;
oṣati ha vai sa tam yo'smātpūrvō bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him. [1 – 4 – 1]

- Atma = 'Hiranyagarbha' here - Why not here also.

Shankara :

- Supporting evidences to show Atma is Hiranyagarbha – Exceptional, rare case.

1st Verse : Purusha - Vidha Brahmana :

- There was Atma of Manushya, Original Atma = Nirakara.
- Later – Atma – Hiranyagarbha attained position because of Punya and Upasana.
- No Svagata Beda expression indicates it is Paramatma.
- Later Anupravesha, after creating all bodies, Paramatma enters all bodies as Jiva.

- Anupravesha indicates Paramatma, Hiranyagarbha is Jiva - Can't enter Shariram.
- Same Jiva discovers - I am Paramatma.
- Otherwise Jiva's discovery would have been I am Hiranyagarbha – And later discover I am Paramatma.
- It reveals Paramatma has entered as Jiva.

3rd Chapter : Aitareya Upanishad :

- Analysis of Atma - Atma is available in form of Sakshi Chaitanyam.
- Samjnanam Agyana Pragyanam, Paramatma alone obtains in every Antahkaranam as Chaitanyam .
- We don't say Hiranyagarbha obtains as Chaitanyam.
- Atma Appears as Everything – Sarvatma bava.

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्चा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma II 3 II

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Fits with Paramatma not Hiranyagarbha.

Oshativai Satam :

- Tasmāt Puruṣa Atma got the name Puruṣa because, Atma came to the position following Upasana – Sadhana.
- ‘Hiranyagarbha’ gets position by doing Puṇya karma – Atma in Chapter 1 – 4 – 1 – Brihadaranyaka Upanishad means Hiranyagarbha.
- That Atma got frightened – Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नस्ति,
कश्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekāki bibheti; sa hāyamīkṣāṃ cakre, yannadanyannāsti,
kaśmānnu bibhemiṭi, tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 – 4 – 2]

- If it is referring to Paramatma, can Paramatma have fear? Can one with fear called Paramatma?
- Fear indicates Hiranyagarbha, Brahmaji comes and teaches...

Another Reason :

- Hiranyagarbha felt lonely, missing companion.
- Sa Vei Neke Ete - Tat Dvitiyam Aikshatu
- Hiranyagarbha wanted companion, divided himself into 2, Manu – And Shata rupa.
- Paramatma never creates out of loneliness - Therefore it refers to Hiranyagarbha.
- Aitareya clues refer to Paramatma Dvitiya Varnakam (idiom). Restudy both sutra with another meaning.
- Here Chandogyo Upanishad – 6th

Chandogyo Upanishad and Brihadaranyaka Upanishad :

- 4th Adyaya – Chapter is Vidya Bheda / Abheda Vichara?”

Brihadaranyaka Upanishad :

- 4th Chapter – 2 Sections – important – 3 + 4 Section.

3rd :

- Svayam Jyoti Brahmanam.

4th :

- Shariraka Bramanam.
- 2 most important section in whole Brihadaranyaka Upanishad (Chapter 4 – 3 and Chapter 4 – 4)

Important Mantras are here :

- Atma – self effulgent consciousness Svayam Jyoti Atma – Based on this.
- Shankara writes Eka Shloka.

Vedanta Based on this :

किंज्योतिस्तव भानुमानहनिमे रात्रौप्रदीपादिकं
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहिमे
चक्षुस्तस्यनिमीलनादि समये किं धीर्धियोदर्शने
किं तत्राहमतोभवान परमकं ज्योतिस्ततस्मि प्रभो

Kim Jyothis tava bhanumaan ahani me. Ratrau pradeepadikam.
Syaad evam ravi deepa darshana vidhau kim jyothiraakhyahi me.
Chakshuh tasya nimeelanaadi samaya kim dheeh dheeyo darshana kim
Tatra aham Athah bhavaan paramakam jyothih tadasmi prabho.

What is your light? Sun is the light during day, and lamps etc. in the night. In the matter of seeing the sun and the lamps, what is the light? Eye is the light. If the eyes are closed? Then it is the intellect that sees. What is it that sees the intellect? I am the seer of the intellect. Yes, you are the seer... the ultimate light... the light of all lights. (Jyotishaam Jyoti)

Guru :

- What is the light power which enables you to see?

Sishya :

- Sunlight, lamp

Guru :

- How do you see your Visualizations, even before you open your eyes?

Student :

- Intellect.

Guru :

- What helps the intellect to see or know that intellect?

Student :

- This is me as pure consciousness.

Guru :

- Indeed, you are that supreme light.

Sishya :

- I Realise that I am.
- I am Svayam Jyotir Atma revealed as Avasta Traya, Sakshi in 3rd Bramana.
- Topic continued in 4th Section, Aikya of Atma with Paramatma revealed.
- Avasta Traya Sakshi – Jivatma is none other than Paramatma.

Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म; अभयं वै ब्रह्म;
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥
इति चतुर्थं ब्राह्मणम् ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;
abhayaṃ vai brahma; abhayaṃ hi vai brahma
bhavati ya evaṃ veda || 25 || iti caturthaṃ brāhmaṇam ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [4 – 4 – 25]

- Is conclusion of Shariraka Bramana.

Teaching starts from Brihadaranyaka Upanishad :

- Chapter 4 – 3 - 7 completed in end of Chapter 4 – 4 – Last Mantra.

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṃ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva; sa hi svapno
bhūtvemaṃ lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 – 3 – 7]

- Abayam Brahman – Avasta Traya Sakshi is Brahman.
- Clean Jivatma – Paramatma Vichara and Aikyam.
- Atma Vidya found in 2 Bramanams.

Chandogyo Upanishad :

- 6th Chapter - Confusing for Purva Pakshi.

Purva Pakshi : Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Sadeva somyedamagra asidekamevadvitiam
Tadhaika ahuh,'asadevedamagra asidekamevadvitiam.
tasmadasatassajjayat [iti]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

2nd Khanda:

- Is it dealing with Atma Vidya or not, only sat used, sat means existence.

Purva Pakshi's Doubt :

- Existence can't be equated to Atma.
- Existence = Abstract Noun, Satta, common property, generality like Tableness, Charness, Woodness.
- Being generality it can't exist as independent entity, Substance.
- Tallness, Manness, Woodness not a substance property, adjective.
- Satta Samanyam – Generality Brahman is existence.
- Existent clip, watch, man... is existence associated with Noun clip, Book, Watch, man.
- Existence can't be a thing, same problem in consciousness.
- Conscious man, animal, human , We have been understanding existence, consciousness as property not as noun.
- Blueness, Fatness, Tallness are abstract nouns, Property not noun substance.
- Consciousness is abstract noun.

Tarqa Language :

- Satta Samanyam not Drivya – only Drivya Ashrita Dharma.
- Chandogyo Upanishad not talking about Atma entity but general property called existence which is associated with Substance.
- Hence confusion Chandogyo Upanishad.

Siddantin :

- Existence in Vedanta not Abstract Noun, property, Derived from Adjective, it is totally different.
- What is existence in Vedanta.

5 Points :

- a) Not part, property, product of any substance.
- b) Existence in Vedanta is Independent entity which pervades and lends, existence to every substance.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]tmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- c) Existence in Vedanta is not limited by boundary of substance.
- d) Existence continues to survive, even after substance gets destroyed.
- When pot is destroyed, pot goes, Isness in pot survives, it is truth reality.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टो ऽन्तस्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal has no existence; there is no non-existence of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence)
[Chapter 2 – Verse 16]

- e) Surviving existence is not Recognisable not because it is absent because it is not available for transactions.
- It is not manifest because the medium is absent.

Pot / Body	Broken Pot
<ul style="list-style-type: none"> - Nama Rupa - Medium - Manifests existence - Reflection 	<ul style="list-style-type: none"> - Pure existence Survives in Unmanifest form - Called Brahman - Reflection merged with Original

- In Vedanta sat is an entity, not abstract noun derived from property or Adjective.
- Similarly consciousness is a thing – Ultimate thing / Entity in creation not adjective, derived, it is Samanyam.

Introduction to 1st Sutra :

- Sat – Refers to Atma only, not abstract noun, adjective, property.
- We use existence as adjective.

Panchadasi :

- Seeing consciousness - As noun in Jnanam, Seeing consciousness as adjective is Agyanam.
- When you convert adjective existence as noun, nominal existence, you have understood Vedanta.

Proof :

- Chandogyo Upanishad – Read 6th chapter later in 7th section.

Chapter 6 – Section 7 :

- Saha Aitad.... Sa Atma... Tat Tvam Asi [Chapter 6 – 8 – 7]
- That existence which I introduced is none other than Atma.
- Chapter 6 - Talks about Atma only, it is Atma Vidya.

Brihadaranyaka Upanishad :

- Chapter 4th and Chandogyo Upanishad 6th Chapter - Are Eka Vidya.
- Therefore Guno Upasamhara can be applied.

Word Analysis :

Sutra 1 - 16th Sutra :

a) Atma Grihiti hi :

- Paramatma has to be understood by word sat in Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सञ्जायत १

Sadeva somyedamagra asidekamevadvitiyam
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tasmadasatassajjayat [iti]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

b) Itara Vatu :

- As in the case of other.

Brihadaranyaka Upanishad :

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः
सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव;
स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti; yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ;
sa samānaḥ sannubhau lokāvanusaṃcarati, dhyāyatīva lelāyatīva; sa hi svapno
bhūtvemaṁ lokamatikrāmati mṛtyo rūpāṇi || 7 ||

‘Which is the self?’ ‘This infinite entity (Puruṣa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).’ [4 – 3 – 7]

c) Uttarat :

- This is known from following portion, Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ७

Sa ya eso'nimaitadatmyaminda sarvam tatsatyam sa
atma tattvamasi svetaketo iti bhuya eva ma bhagavanvijnapayatviti
tatha somyeti hovaca.

‘That which is the subtlest of all is the self of all this. It is the truth. It is the self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Significance :

a) Atma Grihiti :

- Understanding, grasping... There should be understanding of Atma alone from Sat in Chandogyo Upanishad : 6 – 2 – 1 Atma Bodhaha Eva bavati...

Itara Vatu :

- Just as we understand in Brihadaranyaka Upanishad : Chapter 4 – 3 – 7

b) Uttarat :

- Later portion Chandogyo Upanishad – 8th Section.
- Sat in 2nd Section - Vague – Clarified in 8th Section – Chapter 6 – 8 – 7.

Sat Means Atma :

- Most unique teaching of Vedanta – Existence is Ultimate substance.
- No scientist has visualised.
- He is trying to find out what is existence as ultimate truth.

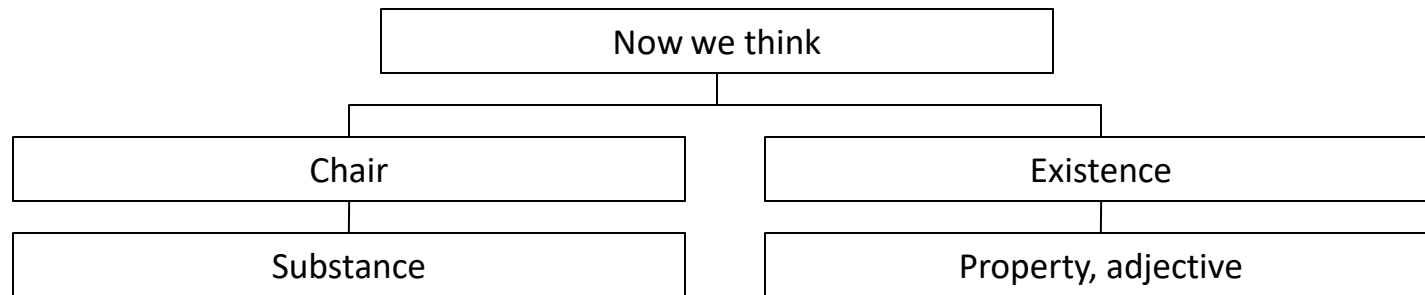
Vedanta :

- Existence is ultimate truth.

What is Consciousness :

- Consciousness, existence is ultimate substance in the teaching, Most unique - Mind boggling.
- Scientists can't visualise at all Existence is substance.

Chair	Isness / Existence
<ul style="list-style-type: none">- Name and form- Adjective- All people, mountains	<ul style="list-style-type: none">- Substance- Noun- Permeating all



- Vedanta is opposite, to realise this require Sukshma Buddhi.

Proved by Uttararat :

Sutra 17 :

अन्वयादिति चेत्स्यादवधारणात् ।

Anvayaditi chetsyadavadharanat

If it be said that because of the context (the Supreme Self is not meant) (we reply that) it is so (i.e., the Supreme Self is meant) on account of the definite statement (that the Atman alone existed in the beginning). [3 – 3 – 17]

General Analysis :

- Purva Pakshi not satisfied with answer. Just because later portions talk about Atma I will not accept because, earlier portion talks about Sat – Existence, adjective, property.

Mimamsa Rule :

- Later portions weaker (Durbala) compared to former portions.
- This is general rule - Exceptions are there.
- Former portion knowledge is set in the mind, Later portion has to enter Buddhi first by displacing former.

Example :

- 1st Student – Occupies - 1st chair.
- 2nd Student has to displace 1st student to occupy 1st chair, this is called Upakraman Nyaya.

1st Upanishad Says :

- Sat - Abstract noun
- Existence, property not noun - Substance

Existence is Atma - Occurring later :

- Chandogyo Upanishad : Chapter 6 – 8 – 7 This is not statement of fact but for Upasana.
- Existence as Atma is Upasana.
- Therefore Chandogyo Upanishad – 6th Chapter is not Atma Vidya but abstract existence.
- Saha Atma = Atma Upasana Upon, that existence as glorification.

Siddantin :

a) Sat should be understood as Atma only :

- Upanishad itself clarifies in later portion, Sat is fact not imagination.

Word Analysis :

1st Portion : Purva Pakshi :

a) Anavayat :

- From the context, this is not proper.

b) Siddanta : Iti Chet :

- If this is your contention.

c) Syat :

- We say it is proper.

d) Avadharayat :

- Because this is substantiated by Sruti itself.

Significance :

a) Anvayat :

- Because of the context, Upakarana Nyaya.
- What comes in the beginning is powerful - Sat is not substance but existence - Abstract noun, property generality.

b) Iti chet :

- If this is your contention.

c) Syat :

- Our interpretation is proper, Upakrama Nyaya can be used.
- Sat = Substance, not generality.

What is your support?

d) Avadharanat :

- My contention is supported by Upanishad itself.
- Brihadaranyaka Upanishad and Chandogyo Upanishad has Atma Vidya Aikyam not Bheda.
- Therefore Guna Upasamhara possible.
- What are substantiating features in Chandogyo Upanishad ?
- Six of them...

Sutra 17 :

अन्वयादिति चेत्स्यादवधारणात् ।

Anvayaditi chetsyadavadharanat

If it be said that because of the context (the Supreme Self is not meant) (we reply that) it is so (i.e., the Supreme Self is meant) on account of the definite statement (that the Atman alone existed in the beginning). [3 – 3 – 17]

- 8th Adhikaranam - 2nd Interpretation.

Sat in Chandogyo Upanishad :

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तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
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tasmadasatassajjayat [iti]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- If they had mentioned Ekam Eva Advitiyam Atma, there would have been no controversy.
- If sat is Atma, then 6th Chapter is Atma Vidya, which is same as Svayam Jyoti Bramana and other Upanishads.
- Once Vidya Ekatvam is established, then Guna Upasamhara Nyaya can be applied.

3rd Chapter - 3rd Pada :

- Guna Upasamhara Pada.

Samshaya :

- Is Svayam Jyoti Atma (Brihadaranyaka Upanishad : Chapter 4) Same as Chandogyo : 6th Chapter – Sat Vidya

16th Sutra :

- Sat Vidya is Atma.

Upanishad later Says : Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ७

Sa ya eso'nimaitadatmyaminda sarvam tatsatyam sa
atma tattvamasi svetaketo iti bhuya eva ma bhagavanvijnapayatviti
tatha somyeti hovaca.

‘That which is the subtlest of all is the self of all this. It is the truth. It is the self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

Purva Pakshi :

- Sat = Existence = Property not Substance.
- Atma = Samanya Dharma not substance.

Equation :

- Tat Satyam Saha Atma – Sat being equated to Atma is Upasana, Glorification.
- Sat Vidya –Not Atma Vidya.
- Atma Vidya of 6th Chapter – Chandogyo Upanishad and Brihadaranyaka Upanishad – 4th Chapter can’t be equated.

17th Sutra : Vyasa Answer :

- Sat is Atma – Fact not Glorification we know from analysis of 6th Chapter.
- 6 Clues in Chandogyo Upanishad.
- 6 Indicators – Based on Bhashyam of Sutra 3 – 3 – 17.

a) Sat :

- Not property at all
- Not Satta Jatihi existence generality – Revealed by Abstract Noun.
- Sat = Fundamental Substance
 - = What ever is – Grammatically.
 - = As Dhatu, present active participle usage – Refers to substance – Being – Not Property like going, coming etc.
- Going, coming refers to person who is going – Coming.
- Sat = being which ever is.

b) Ikshananam and Srishti :

- Visualisation and creation indicate Sat is Atma as in Aitareya, Taittriya .
- Sat is introduced as the creator, Paramatma, who Visualises Universe and creates Universe.

Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति
सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

kutastu khalu somyaivam syatiti hovaca kathamasatah sajjayetaiti.
sattveva somyedamagra asidekamevadvitiyam.

The father said: 'O Somya, what proof is there for this That from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second.' [6 – 2 – 2]

तदैक्षत बहू स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत
बहू स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

Tadaiksata bahu syam prajayeyeti tattejo'srjata.
tatteja aiksata, bahu syam prajayeyeti tadapo'srjata
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante.

That existence decided: 'I Shall be many. I shall be born.' He then created fire. That fire also decided: 'I Shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

- Sat - Visualised whole cosmos and became many.
- Tad Tejo Ikshata, If sat is property, how can property visualise, create something.

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

c) Chandogyo Upanishad Says Later :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamasi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 12 – 3]

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
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‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Tatu Satyam = That is the absolute reality.
- That = Pronoun - Referring to sat, Vastu - Jagat karanam – Reality.
- Therefore sat in the beginning has to be Atma alone.
- If Anatma, Upanishad would have said - Tat satyam Anatma - But it says sat - Atma.
- If sat is pointed as satyam, then it is Atma alone.
- If sat is other than Atma, sat will be Anatma = Satyam, Therefore sat = Atma.

d) Sat :

- Atma - Equation comes later in Chapter 6 – 8 – 7 - Chandogyo Upanishad equates sat with Atma.

Purva Pakshi :

- Don't take seriously, you are Indra, Chandra...

Purva Pakshi :

- Refutes to accept equation as glorification.

Shankara :

- You can't ignore this equation, Tat satyam Saha Atma.
- Sat – Creator - You the Atma.

Example :

- Come 4 days before printed in invitation.

How you communicate seriousness in verbal communication ?

- In Mimamsa, you repeat, “ Tomorrow you come “
- Repetition = Abyasa = Tat Parya lingam.
- 9 Times Tat Tvam Asi – Repeated, Tat Satyam = Fact = Atma = creator.
- Therefore Sat Vidya = Atma Vidya = Svayam Jyoti Vidya.

e) Sushupti Vichara - Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- Jiva resolves into its own Svarupa, its real nature, Atma, during sleep.
- Svam Apito Bavati, Svam = Atmanam, Therefore Jiva resolves into sat.
- Tada Soumyo Tad Samparno Bavati...(6 – 8 – 1)
- In Sushupti Jiva resolves into Svarupa Atma, sat.
- Sat and Atma are identical Sushupti Prakarana Vichara Api, Aikyam Jnaniyayate.

f) In introduction to 6th Chapter :

- Sat = Original cause of creation
= Karanam of everything
World = Karyam, sat = Karanam.
- Karana Vigyanena Sarva Karya Vigyanam Bavati
- By knowing sat, everything known, because Atma = sat.
- If Atma is not sat, can't know everything by knowing sat.
- Pritigya will not work, If Atma is different from sat then it will have to be product of sat.
- Why Atma can't be product of sat, Atma is Nityaha – Hence Atma not product of sat.
- If Atma is different from sat and not product of sat, then, Eka Vigyanena Sarva Vigyanam Na Bavati.
- Eka Vigyana Pratigya Hanihi if sat is not Atma.
- Because of 6 clues, Shankara concludes Sat = Atma alone, therefore sat Vidya is Atma Vidya.
- Chandogyo 6th Chapter = Brihadaranyaka Upanishad Chapter 3rd and 4th
- Guna Upasamhara possible.

Sutra 18 :

कार्याख्यानादपूर्वम् ।

Karyakhyanadapurvam

On account of (the rinsing of the mouth with water refer red to in the Prana Vidya) being a reiteration of an act (already ordained by the Smriti), what has not been so ordained elsewhere (is here enjoined by the Sruti). [3 – 3 – 18]

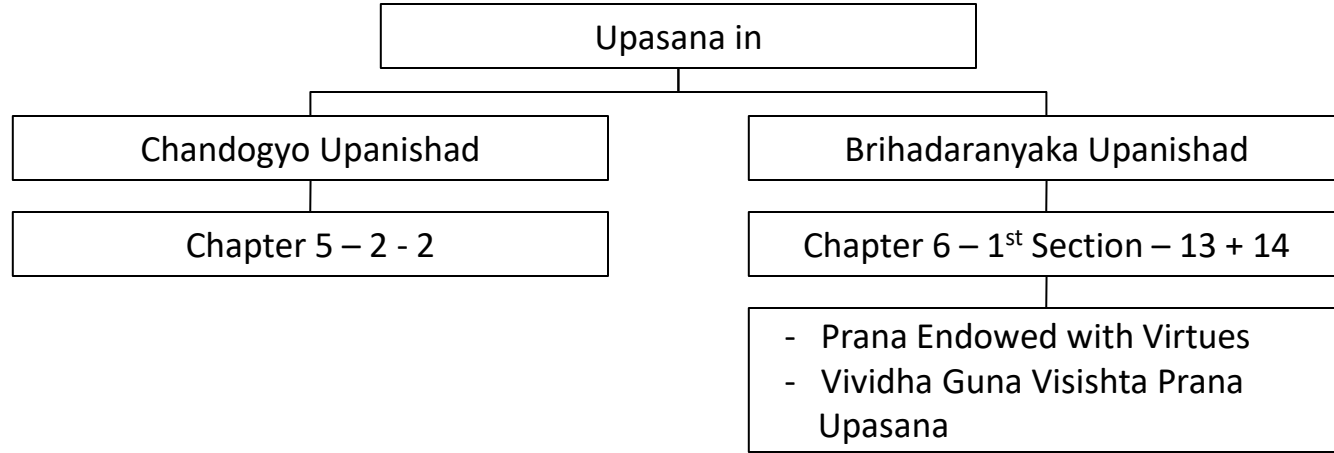
- 9th Adhikaranam - One Sutra – Karyakyanat Adhikaranam.

General Introduction :

- Academic interest, not for Moksha.

Vishaya :

- Prana Upasana – Hiranyagarbha.



Chandogyo Upanishad :

स होवाच किं मे वासो भविष्यतीत्याप
इति होचुस्तस्माद्वा एतदशिष्यन्तः
पुरस्ताच्चोपरिष्ठाञ्चाद्भिः परिदधति लम्बुको
ह वासो भवत्यनग्नो ह भवति २

sa hovaca kim me vaso bhavisyatityapa iti
hocustasmadva etadasisyanta
purastaccoparistaccadbhih paridadhati lambhuko
ha vaso bhavatyaganagno ha bhavati.

Prana asked, ‘What will be my covering?’ The organs replied, ‘Water.’ This is why, before and after eating their meals, people cover him with water [i.e., they sip water]. He then becomes covered with a cloth and is no longer naked. [5 – 2 – 2]

Brihadaranyaka Upanishad :

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पद्वीशशङ्कून्संवृहेत्,
एवं ह वैमान्प्राणांस्ववर्हः ते होचुः, मा भगव उत्क्रमीः,
न वै शक्नोमस्त्वदृते जीवितुमिति; तस्यो मे बलिं कुरुतेति; तथेति ॥ १३ ॥

atha ha prāṇa utkramiṣyanyathā mahāsuhayaḥ saindhavaḥ
paḍvīśaśaṅkūnsaṃvṛhet, evaṃ haivemānprāṇānsaṃvavarha; te hocuḥ,
mā bhagava utkramiḥ, na vai śakṣyāmastvadṛte jīvitumiti; tasyo me balim kuruteti; tatheti ॥ 13 ॥

Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, 'Please do not go out, sir, we cannot live without you.' 'Then give me tribute.' 'All right.' [6 – 1 – 13]

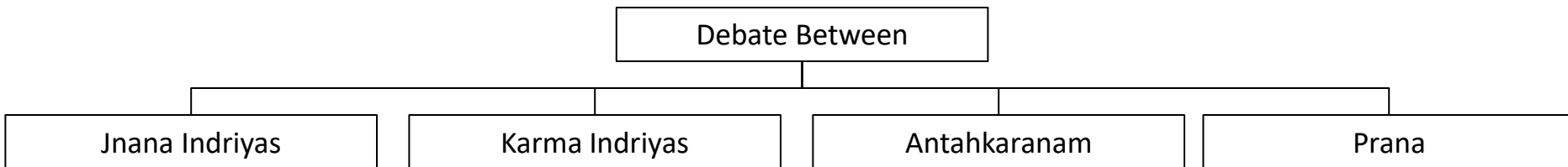
सा ह वागुवाच, यद्वा अहं वसिष्ठारिम् त्वं तद्वसिष्ठोऽसीति; यद्वा अहं प्रतिष्ठारिम्
 त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं संपदरिम् त्वं तत् संपदसीति श्रोत्रम्;
 यद्वा अहमायतनरिम् त्वं तदायतनमसीति मनः; यद्वा अहं प्रजातिरिम्
 त्वं तत् प्रजातिरसीति रेतः; तस्यो मे किमन्नम्, किं वास इति;
 यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति;
 न ह वा अस्यान्नं जगध भवति, नानन्नं प्रतिगृहीतम्, य एवमेतदन्नस्यान्नं वेद;
 तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
 एतमेव तदन्नमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvaṃ tadvasiṣṭho'sīti;
 yadvā ahaṃ pratiṣṭhāsmi tvaṃ tatpratiṣṭho'sīti cakṣuḥ; yadvā ahaṃ
 saṃpadasmi tvaṃ tat saṃpadasīti śrotram; yadvā ahamāyatanamasmi
 tvaṃ tadāyatanamasīti manaḥ; yadvā ahaṃ prajātirasmi tvaṃ tat
 prajātirasīti retāḥ; tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā
 śvabhya ā kṛmibhya ā kīṭapataṅgebhyastatte'nnam, āpo vāsa iti;
 na ha vā asyānnaṃ jagdhaṃ bhavati, nānannaṃ pratigrhītam,
 ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya aśiṣyanta ācāmantī,
 aśitvācāmantī; etameva tadanamanagnaṃ kurvanto manyante || 14 ||
 iti prathamam brāhmaṇam ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]

- Upasana followed by a portion where there is controversy.

Story :



Who is superior most ?

- Go to Brahmaji and ask who is greatest ? Visishta ?
- Brahmaji suggested experiment, each one to leave body for one year and see what happens to individual Jiva who is living in the body.

Chandogyo Upanishad :

ते ह प्राणाः प्रजापतिं पितरमेत्योर्बर्हगवन्को नः
श्रेष्ठ इति तान्होवाच यस्मि-
न्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः
श्रेष्ठ इति ७

te ha pranah prajapatim pitaram etyocur bhagavan
ko nah srestha iti tan hovaca yasmin va utkrante
sariram papistha-taram iva drsyate sa vah srestha iti.

The organs then went to their father Prajapati and said, 'Revered sir, who among us is the best?' He replied, 'He is the best among you on whose departure the body becomes totally untouchable.' [5 – 1 – 7]

- In whose departure body becomes inauspicious.
- Eyes, Vak, Manaha try to go out and return - Moodah individual Survives.
- Prana about to go, sense organs, plucked along with Prana - Not allowed to see, hear, think, hold... do their functions...
- Discover Prana is hero, All sense organs offer their glories to Prana.
- Each organ takes its glory but hands over to Prana.
- Prana asks what Bali you are going to give me ?

Debate :

- All food consumed is given to Prana only to sustain life alone.
- Prana, Apana, Samana, Svahaha.

Brihadaranyaka Upanishad :

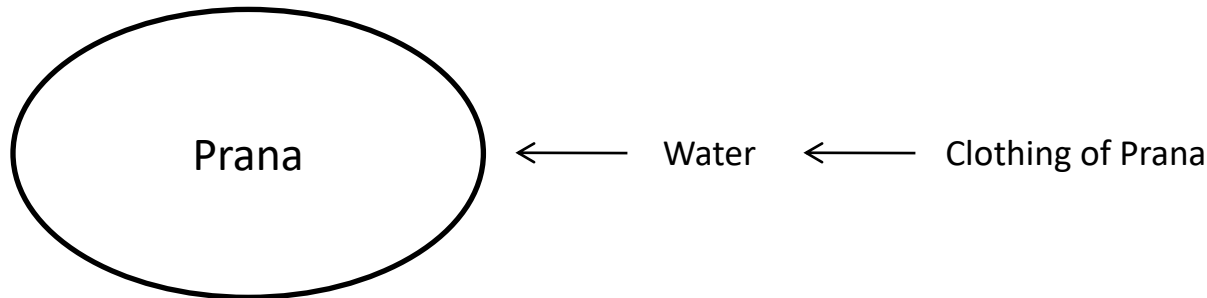
- Yadi dam....(Chapter 6 – 1 – 13)
- Ants, Animals, gems, human – All food to maintain Prana inhering Body.
- Water drunk with food offered to Prana – Aapo vasaha...
- Water is Vastram, clothing of Prana.

Brihadaranyaka Upanishad :

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पट्वीशशङ्कून्संवृहेत्,
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Chandogyo Upanishad :

- Parallel idea
- Therefore Vaidikas do Achamanam after eating.

Brihadaranyaka Upanishad :

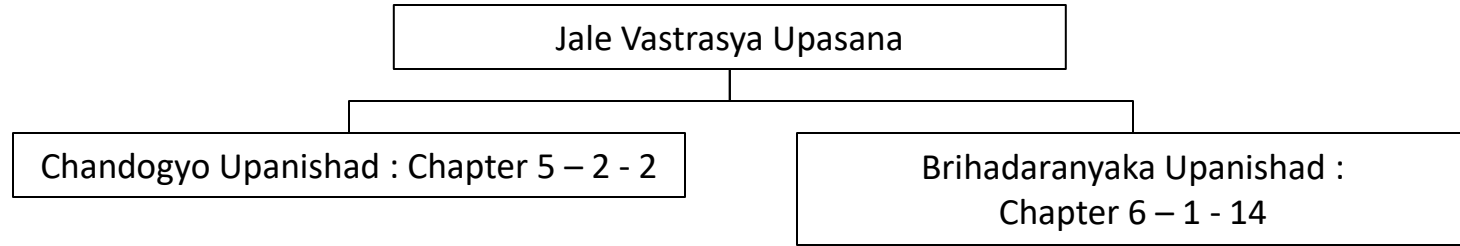
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त्वं तत् प्रजातिरसीति रेतः; तस्यो मे किमन्नम्, किं वास इति;
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Why Achamanam?

- Water dress of Prana, if no water, Prana Naked without dress, Prana not protected.
- Water is Visualised as Vastram of Prana in Achamanam.
- After Achamanam, Prana has become Anagnam - Dressed.
- Jalam not regular Vastram but Visualised as Vastram.



Chandogyo Upanishad :

स होवाच किं मे वासो भविष्यतीत्याप
इति होचुस्तस्माद्वा एतदशिष्यन्तः
पुरस्ताच्चोपरिष्ठाञ्चाद्भिः परिदधति लम्बुको
ह वासो भवत्यनग्नो ह भवति २

sa hovaca kim me vaso bhavisyatityapa iti
hocustasmadva etadasisyanta
purastaccoparistaccadbhih paridadhati lambhuko
ha vaso bhavatyaganagno ha bhavati.

Prana asked, 'What will be my covering?' The organs replied, 'Water.' This is why, before and after eating their meals, people cover him with water [i.e., they sip water]. He then becomes covered with a cloth and is no longer naked. [5 – 2 – 2]

Brihadaranyaka Upanishad :

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त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं संपदरिम् त्वं तत् संपदसीति श्रोत्रम्;
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ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriya aśiṣyanta ācāmantī,
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Debate :

- What type Vidhi Commandment, injunction, instruction enjoined by Veda here?
- Achamanam = Action
- Upasanam = Action - Visualisation of water as Vastram of Prana.

Are there 2 Vidhis or 1 Vidhi?

- Both Purva Pakshi and Siddhantin agree, there can be only one Prakaranam.
- 2 Vidhis in one Prakarana not possible, if 2 Vidhis, no attention.

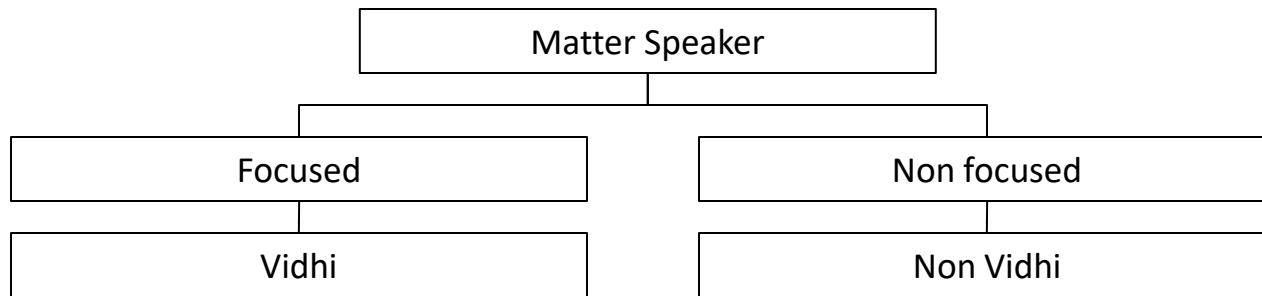
Example :

Student to guru :

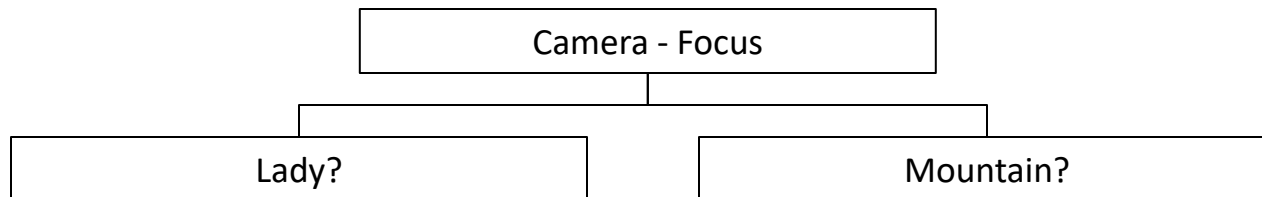
- Plan to visit Rameshwaram.

Corollary :

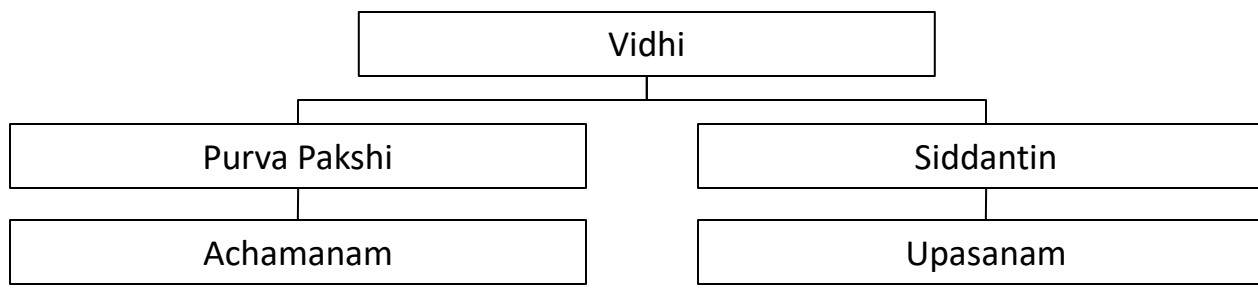
- You make alternative arrangement – Implied
- Person not clear.
- “Vakya Bheda Dosha” in Mimamsa, Not focussed on subject matter.



Example :



- Clarity only in one.
- Vakya Bheda in scriptures, Daily communication, Scriptures teach Vakya Bheda Dosha.
- Should be taught in school.
- 1st Achamanam or Jale Vastre Prana Upasana a Vidhi.



General introduction Over :

General Analysis of Sutra :

- Why Purva Pakshi says Achaman is Vidhi?

Previous Mantra :

- Jalam is Vastram “ Aapo Vasaha “
- If no Achamanam, No Vastram, Looking upon water as dress is understood as Artha Vada, glorification, no injunction.
- Anagnatvam = Arthavada, Achamanam is Vidhi.

2nd Argument :

2 Versions of Brihadaranyaka Upanishad	
- Khanwa Shakha	- Madhyadina Shakha - Imperative Mood - Vidhiling Prayoga - “Achamane”

Vyasa :

- Vidhi only in Upasanam, Jale Vastra Drishti.

Reason in Sutra :

कार्याख्यानादपूर्वम् ।

Karyakhyanadapurvam

On account of (the rinsing of the mouth with water refer red to in the Prana Vidya) being a reiteration of an act (already ordained by the Smriti), what has not been so ordained elsewhere (is here enjoined by the Sruti). [3 – 3 – 18]

- Karyāakhyānat Adhikāranam – 1 Sūtra
- Prāna Samvada – Topic Debated.

Bṛihadāranyaka Upanishad :

सा ह वागुवाच, यद्वा अहं वसिष्ठारिम् त्वं तद्वसिष्ठोऽसीति; यद्वा अहं प्रतिष्ठारिम्
 त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं संपदरिम् त्वं तत् संपदसीति श्रोत्रम्;
 यद्वा अहमायतनरिम् त्वं तदायतनसीति मनः; यद्वा अहं प्रजातिरिम्
 त्वं तत् प्रजातिरसीति रेतः; तस्यो मे किमन्नम्, किं वास इति;
 यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्ततोऽन्नम्, आपो वास इति;
 न ह वा अस्यान्नं जग्धं भवति, नानन्नं प्रतिगृहीतम्, य एवमेतदस्यान्नं वेद;
 तद्दिदांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति;
 एतमेव तदनमन्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥ इति प्रथमं ब्राह्मणम् ॥

sā ha vāguvāca, yadvā ahaṃ vasiṣṭhāsmi tvaṃ tadvasiṣṭho'sīti;
 yadvā ahaṃ pratiṣṭhāsmi tvaṃ tatpratiṣṭho'sīti cakṣuḥ; yadvā ahaṃ
 saṃpadasmi tvaṃ tat saṃpadasīti śrotram; yadvā ahamāyatanamasmi
 tvaṃ tadāyatanamasīti manaḥ; yadvā ahaṃ prajātirasmi tvaṃ tat
 prajātirasīti retaḥ; tasyo me kimannam, kiṃ vāsa iti; yadidaṃ kiñcā
 śvabhya ā kṛmibhya ā kīṭapataṅgebhyastatte'nnam, āpo vāsa iti;
 na ha vā asyānnaṃ jagdhaṃ bhavati, nānannaṃ pratigrhītaṃ,
 ya evametadanasyānnaṃ veda; tadvidvāṃsaḥ śrotriyaśiṣyanta ācāṃanti,
 aśitvācāṃanti; etameva tadanamanagnaṃ kurvanto manyante || 14 ||
 iti prathamam brāhmaṇam ||

The organ of speech said, 'That attribute of the Vasiṣṭha which I have is yours.' The eye: 'That attribute of steadiness which I have is yours.' The ear: 'That attribute of prosperity which I have is yours.' The mind: 'That attribute of abode which I have is yours.' The organ of generation: 'That attribute of generation which I have is yours.' (The vital force said:) 'Then what will be my food and my dress?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.' He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [6 – 1 – 14]

स होवाच किं मे वासो भविष्यतीत्याप
इति होचुस्तस्माद्वा एतदशिष्यन्तः
पुरस्ताच्चोपरिष्ठाञ्चाद्भिः परिदधति लम्बुको
ह वासो भवत्यनग्नो ह भवति २

sa hovaca kim me vaso bhavisyatityapa iti
hocustasmadva etadasisyanta
purastaccoparistaccadbhih paridadhati lambhuko
ha vaso bhavatyagnah ha bhavati.

Prana asked, 'What will be my covering?' The organs replied, 'Water.' This is why, before and after eating their meals, people cover him with water [i.e., they sip water]. He then becomes covered with a cloth and is no longer naked. [5 – 2 – 2]

Story - Prana's superiority :

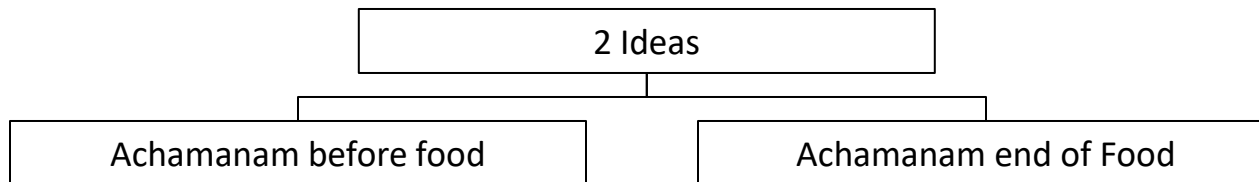
- Vividha Guna Samashti Prana Upasana.

Meditation upon total Prana :

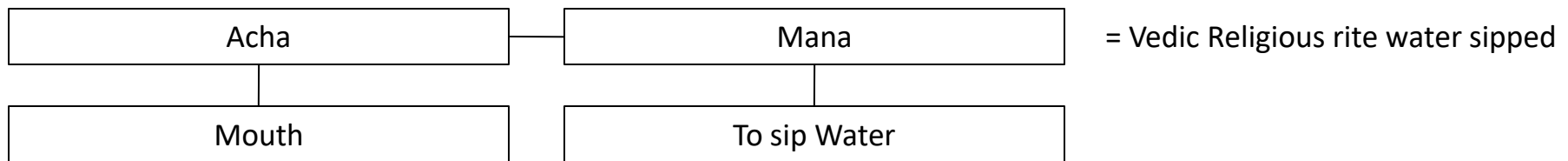
- Hiranyagarba – Endowed with Jyeshthatvam, Vasishtatvam, Pratishtatvam, Sreshtatvam, Sampatvam.
- Prana asks all sense organs symbolically for an offering.

Sense Organs :

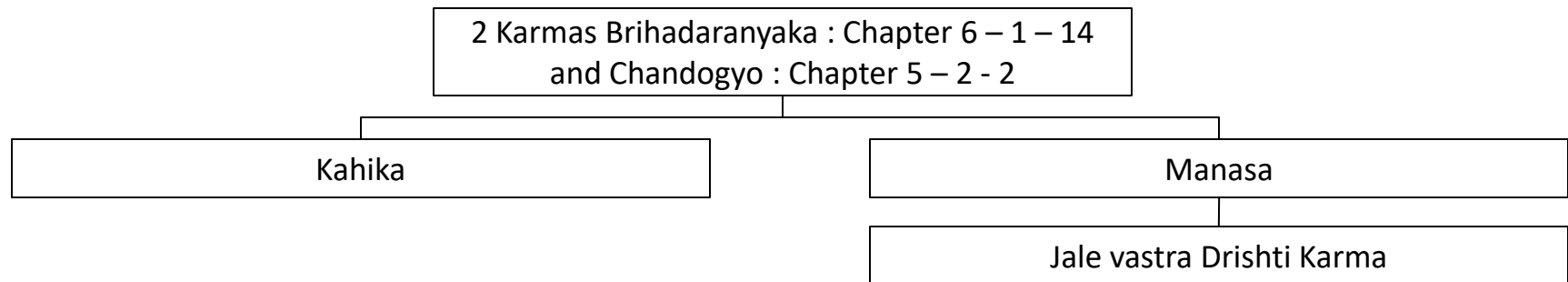
- Whatever Annam - Food is consumed by all living beings is your Annam.
- Whatever water is sipped during food will be yours.
- Achamana Jalam is Vastram for you Apo Vasaha Iti.



- Achutaya, Anandhaya, Govindaya - 3 Times water sipped.
- Keshava, Madhava, Narayana, Govinda, Madhusudhana, and mouth wiped.



- Remembering Lord called Achamana before taking food and Ending food.
- Water – Looked upon as Vastram of Prana – Visualisation is Upasana.
- Non dress Visualised as Dress.



Debate :

- How many Kamas enjoined by this Vakyam.
- 2 Injunctions can't exist in one context.
- Any injunction = Vidhi - One focussed teaching at one time, non focussed part – Artha Vada.

Example:

- Election speeches – Long – Artha Vada one Prakaranam = Vidhi : Vote for me.
- If not Vakya Bheda Dosha, communicator fails to communicate.
- Achamana Vidhi or Vastra Drashta Vidhi.
- Only one injunction intended .

Purva Pakshi :

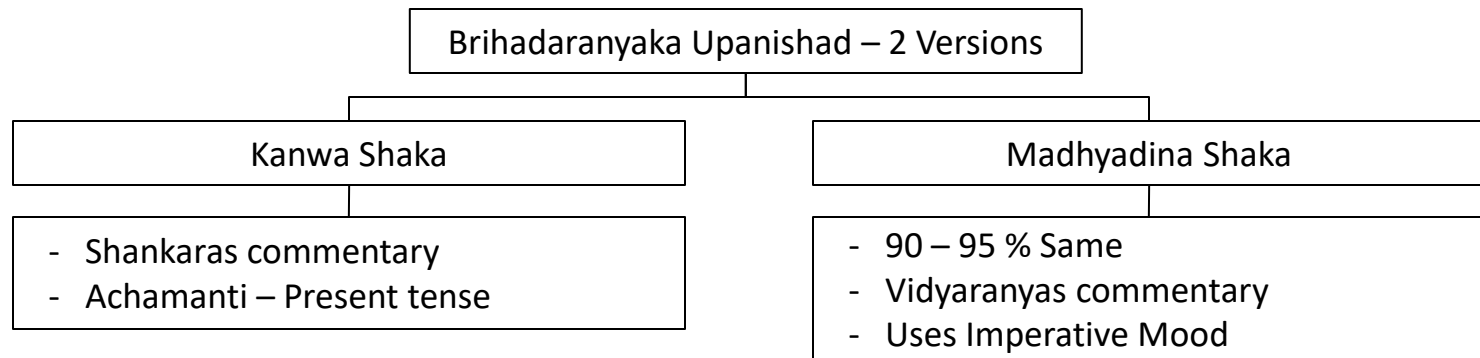
- Jale Vastra Drishti – Artha vada, Sip Water = Vidhi.

2 Reasons :

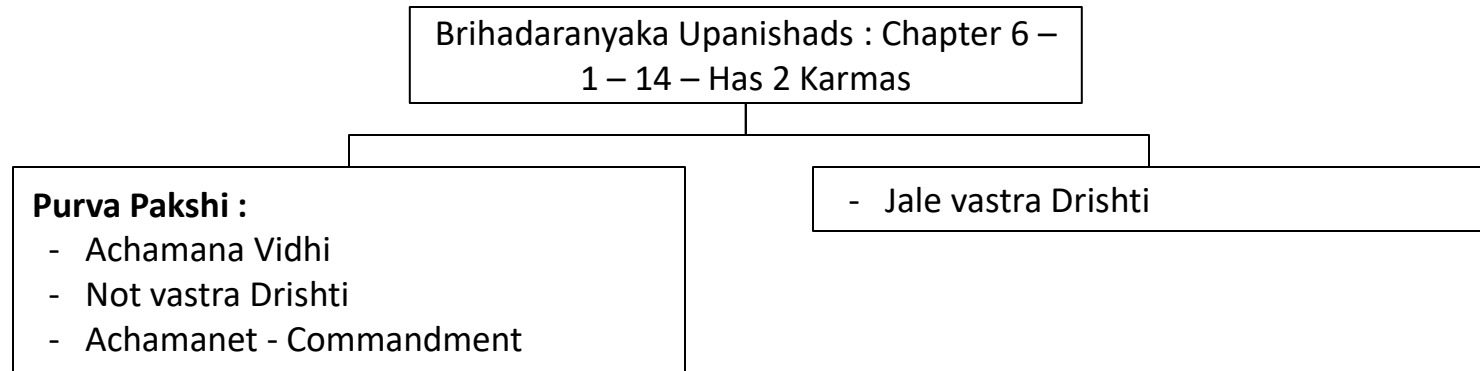
a) Brihadaranyaka Upanishad : Chapter 6 – 1 – 14 :

- 1st Part of mantra – Aapo Vasaha.
- Water is dress of Prana, Prana Dressed when you sip water.
- Dress = Water – Commandment = Sip Water.

b)



Mantras Vary :



Sutra 18:

कार्याख्यानादपूर्वम् ।

Karyakhyanadapurvam

On account of (the rinsing of the mouth with water refer red to in the Prana Vidya) being a reiteration of an act (already ordained by the Smriti), what has not been so ordained elsewhere (is here enjoined by the Sruti). [3 – 3 – 18]

General Analysis of sutra :

Vyasa :

- Achamana Vidhi Nasti.
- Jale Vastra Drishti Eva Vartate .
- If no Achamana Jalam , how Jala Drishti.

3 Reasons :

- First 2 negation of Purva Pakshi contention.

What is contention of Purva Pakshi?

- Brihadaranyaka Upanishad : Chapter 6 – 1 – 14
- All sense organs point out - “ Apo Nasaha”
- Water is dress of Prana Therefore, there should be sipping of water to dress Prana.

Shankara :

- In Ch. 6-1-14, there is another statement.
- All food consumed by all living beings is food of Prana.
- Dog, Germs, food eaten is Prana's Annam.

Problem :

- Since Apaha is Vastram, consume Apaha, you will have to consume dog's food also.

- That statement not clue for your consideration.
- That rule hence negated.

2nd Refutation :

- Madhyantika Shaka of Brihadaranyaka Upanishad gives Vidhi Vakhyam.
- In Kanwa Shakam Vidhi is not there - Can't ignore Kanwa.
- In Chandogyo Upanishad whole portion is omitted.
- Hence Vidhi is Mandhyandika is not powerful support for your argument.
- It is absent in Kanwa Shaka, It is absent in Chandogyo Upanishad.
- Available only in Madhyantika Shaka.

3rd Clinching Argument :

- Achamanam before and After eating not special Vidhi for all Prana Upasakas.
- Achamana Vidhi is already there for all Veidikas, It is general Vidhi for all Drijahas.

Rule :

Dvijaha	Nityam	Upasritha
- Follower of Vedic Injunction	- Before any important Karma including eating Puja Chandogyo Upanishad : - Eating is Agnihotram	Vow : - I will follow Smartha Rule

- Offering to Sacred fire.

Gita :

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

Having become (The fire) Vaisvanara, I abide in the body of beings and associated with Prana and Apana, digest the fourfold food. [Chapter 15 – Verse 14]

- Eating = Religious rite.
- Achamanam to be followed before and after.
- Apporvata Abava.

Gataratatva :

- Water sipping injunction common to all.
- If he is Prana Upasaka, there is additional injunction.
- Water you are sipping because of previous injunction - Upon that water you should have Vastra Drishti.
- For karma Khanda no Upasana, Achamanam - Common Karma for all Dvijas.
- Prana Upasaka – Does Achamanam and New Vidhi.
- Achamanam given in Smartha Vidhi, Dvijaha Nityena Prana Poorvam, karma Anantarancha - Achamanam Kuryat.

Word Meaning :

a) Apoorvam :

- Meditation upon water as Prana dress - Clothes in new injunction.

b) Apoorvam :

- New injunction.

c) Karya Khyanath :

- Since sipping of water / Achamanam is restatement of a previously enjoined rite – Action.

Significance :

a) Karya Khyanat :

- Karyam = Injunction, commandment, to be done which has already been given.
- Achamana injunction already given before.
- Dvijo Nityam Upasmrite Karyam Achamanam Karma...

b) Akhyayanam – Restatement :

- Achamanam not new injunction, It is Anuvada – Reminder of already given instruction.

c) Karya Akhyanath :

- Anuvada not Vidhi can't be injunction.
- Anuvada does not have Apoorvata, Therefore can't be Vidhi Vakyam.

d) Apoorvam :

- Jale Vastra Darshana Eva Apoorvam.
- Seeing water as Vastram Jala has Apoorva lingam, not given before(one of 6 lingam to know Tatparyam)

Siddantin's Conclusion :

- Therefore Vastra lingam, Tatparyam, Vidhi, is Siddantin - 9th Adhikaranam over.

Corollary :

- Wherever Prana Upasana is mentioned in Shastra, they have common injunction by applying Guna Upasamhara.
- Jala Vastra Vidhi should be connected.

Sutra 19 :

समान एवं चाभेदात् ।

Samana evam chabhedat

In the same (Sakha also) it is thus (i.e., there is unity of Vidya,) owing to non-difference (of the object of meditation). [3 – 3 – 19]

Vishaya :

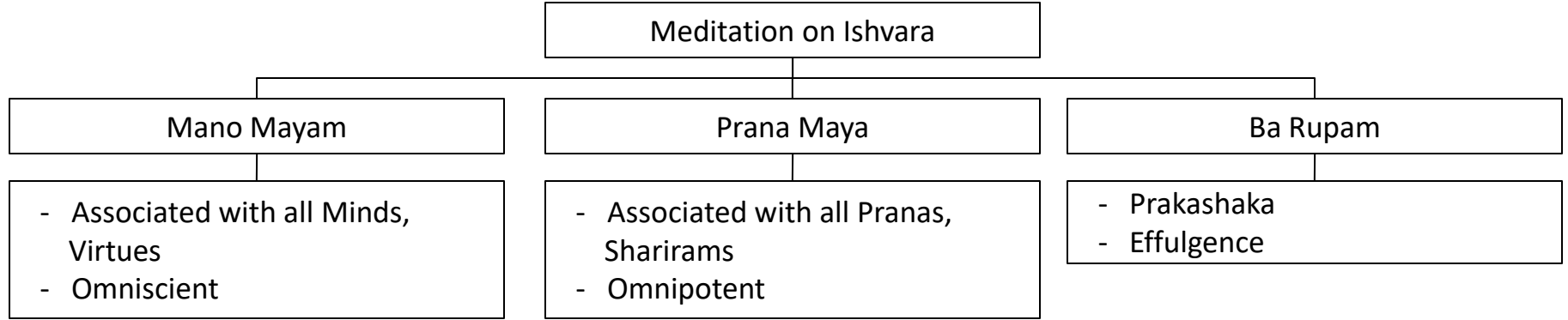
- Ishvara Upasana in Shukla, Yajur Veda – Purva Baga.
- Agni Rahasya Baga and Chandilya (Rishi) Vidya, Upasana(2 places in Shukla / Yajur Veda)
- Ishvara has different associations with different virtues in different Upasanas, One God with different aspects.

Upasana	Rupam
<ul style="list-style-type: none"> - Brahma - Vishnu - Shiva 	<ul style="list-style-type: none"> - Srishti - Sthithi - Laya

Not 3 Rivals – Ishvara Ekaha

Shankara :

- Saha Ananam Upasita



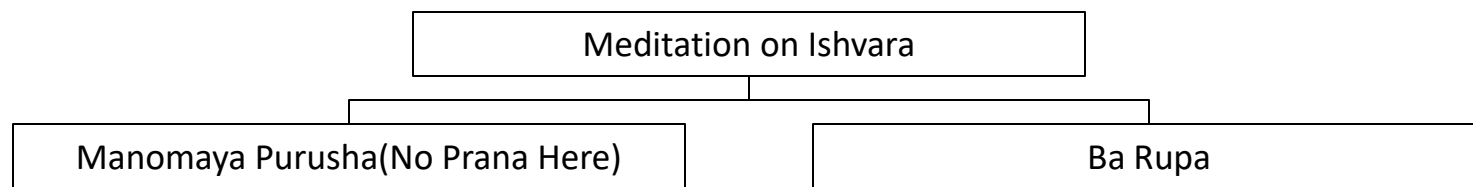
- In both Upasanas these characteristics Mentioned.

Brihadaranyaka Upanishad :

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये, यथा व्रीहिर्वा यवो वा;
स एष सर्वस्य सर्वस्येशानः, सर्वस्याधिपतिः,
सर्वमिदं प्रशास्ति यदिदं किञ्च ॥ २ ॥ इति षष्ठं ब्राह्मणम् ॥

manomayo'yaṁ puruṣo bhāḥsatyastasminnantarhṛdaye,
yathā vṛihirvā yavo vā; sa eṣa sarvasya sarvasyeśānaḥ,
sarvasyādhipatiḥ, sarvamidaṁ praśāsti yadidaṁ kiñca || 1 ||
iti ṣaṣṭhaṁ brāhmaṇam ||

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is. [5 – 6 – 1]



b) Samshaya :

- 2 Upasanas – Eka Vidya or Binna Vidya? Vidya = Upasana
- Upasana Bheda, Abheda Confusion.
- If Eka Vidya, Guna Upasamhara, pooling, Ishvara Upasana possible.

c) Purva Pakshi : 2 different Upasanas

Reasons:

- Both are in same Veda. If same Upasana, Upanishad could have given it together, combining all attributes.
- All in Shukla Yajur Veda study combination required if in 2 Vedas.
- This is new information given for 1st time in Brahma sutra.
- To join Upasana of Sama, Atharvana, rig Veda, Mimamsa required.
- Guna Upasamhara required only if 2 Upasanas in 2 different Vedas.

d) Siddantin :

- Vidya Aikyam and Guna Upasamhara possible in one Veda itself.
- Till now topics were in different Vedas.
- Here within one Shukla Yajur Veda makes difference - Why?
- Reason given in this sutra.

General Analysis of this Sutra :

- Both Upasanas – Veda Purva Bhaga Agni Rahasya and Veda Anta Bhaga counted as one because Upasya Devata is Manomaya, Ba Rupa Visishta Ishvara, Same Upasyam.

- Upasana Devata Aikyam (One of 4 factors to make Upasamhara)
- Upanishad wants to add more attributes not new Upasya Devata.

Purva Pakshi :

- Why only new attributes not mentioned?
- Punarukti Dosha - Why repeat Mano / Ba Rupa?

Siddantin – Shankara :

- Only if you repeat, you will remember to add 2 attributes to Chandilya Vidya.
- For recognition, Pratyabigya Sidyartham.

Main Argument :

- Say Mano Maya, Ba Rupa to connect.

Example :

- Red shirt man now President, past attribute for recollection, recognition.
- Vidya Aikyam and Guna Upasamhara possible within one Veda also.

Sutra 19 :

समान एवं चाभेदात् ।

Samana evam chabhedat

In the same (Sakha also) it is thus (i.e., there is unity of Vidya,) owing to non-difference (of the object of meditation). [3 – 3 – 19]

- 10th Adhikaranam - Samanadhi Adhikaranam – 1 sutra
- General analysis over.
- 2 Upasanas occurring in same Veda can be combined together.
- Does not need to belong to different Vedas.

Previously :

- Prana Upasana - Jyeshtavya, Sreshtavya, Visishtavya.

Brihadaranyaka Upanishad :

- Shukla Yajur Veda

Chandogyo Upanishad :

- Sama Veda whether 2 Upasanas can be treated as one and can we apply Guna Upasamhara.

10th Adhikaranam :

- Analysis of Upasana within same branch.
- Agni Rahasya Ishvara Upasana and Brihadaranyaka Upanishad can be combined or not.
- Both belong to Shukla Yajur Veda.

Vyasa :

- Can be combined both talking about same Ishvara, Upasya Abheda - Object = Ishvara.
- There is identity in that object, Important qualities - Repeated to indicating meditation on same type of Ishvara.

- Mano Mayatvam and Baarupatvam Agni Rahasya and Brihadaranyaka Upanishad - Both mention above 2 features.
- 2 Common features serve as Pratyabigya = Recognition, same object experienced previously.
- That process called recognition because of common features in past and present.
- Because of 2 words – Manomaya and Baarupaha - Clues for recognition Pratyabigjnya Pada Shabdham.
- Cause recognition - Mind goes to Agni Rahasya Ishvara Upasana - Hence can combine both.
- Whatever features left in one place and Other place, both added to make it Eka Upasaka.
- Combing, mixing of attributes is called Guna Upasamhara.
- Vidaikyam and Cinna Upasamhara can be in same branch of Veda.

Word Analysis :

a) Evam :

- The same rule is applicable.

b) Samanecha :

- Samana in sutra Even when 2 meditations occur in the same branch of Veda.

c) Abheda :

- Because of oneness of object of meditation.

Significance :

a) Samana Shakyam Api :

- In the same branch of Shukla Yajur Veda, Agni Rahasya and Brihadaranyaka Upanishad : Ishvara Upasana, of Shukla Yajur Veda.

b) Evam :

- Same rule applicable Vidya Abheda Upasana.
- Both to be treated as one Upasana Vidya – Aikyam.
- Consequence = Upasamhara – Applicable, 3rd Pada - Called Upasamhara Pada.

c) Abheda :

- Even though they occur in same branch.

d) Upasya Abhedat – Oneness :

- Object of meditation in both places – Mano Mayata Ba Rupatva.
- Ishvara - Common Upasya Deva = Vidya Aikyam.
- Samanadhi karanam over.

Sutra 20 :

सम्बन्धादेवमन्यत्रापि ।

Sambandhadevamanyatrapī

Thus in other cases also, on account of the connection (of particulars with one and the same Vidya).[3 – 3 – 20]

- 11th Adhikaranam Sambandhadhikaranam – 3 Sutras 20, 21, 22.

Topic :

- To reveal exception to previous Adhikaranam.
- Rule given - Not always followed, There are exceptions to that also exceptional reasons.

Rule :

- When Upasya Devata is one and same.
- When 2 Upasanas prescribed in 2 different places, treat as one and same as Upasya Devata is same.

Vyasa :

- In certain cases, Upasanas can't be combined, joined, should be treated separately even though Upasya Devatas are one.
- Once Upasya Bheda comes, Guna Upasamhara should not be applied.
- Attributes of one place can't be shifted, transferred to other place.

Why cause this confusion?

- Veda wants to associate the Upasya Devata with some locus position , location like Aditya Purusha Upasana, Akshi Purusha Upasana, Hridaya Purusha Upasana.
- Upasya Devata associated with Aditya, Akshi, Hridayam.
- Even though Upasya Devata is one and same, because Veda wants us to mediate in that location.

Example :

- Ayappa – Dharma Shasta, all pervading.
- In Sabarimalai, association with location in deity - That place has special powers and grace.
- Bhagawan everywhere but associated with particular Ayathanam.
- Ayathana = Locus, Visesha = Specific.
- When Lord associated with specific location, he is as though Specific Lord.
- Since Lord associated in Tirupathi as though another Lord.
- Here Ayathana Visishta Ishvara.
- Special titles given to Lord associated with Sthanam, Ayathanam, titles called Upanishad.

Brihadaranyaka Upanishad :

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः वशुद्रा विस्फुलिङ्गा व्युत्तरन्ति,
एवमेवास्मादात्मनः सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,
सर्वानि भूतानि व्युत्तरन्ति; तस्योपनिषत्—सत्यस्य सत्यमिति प्राणा वै सत्यम्,
तेषामेष सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

sa yathorṇanābhistantunocaret, yathāgneḥ kśudrā visphulingā
vyuccaranti, evamevāsmādātmanah sarve prāṇaḥ,
sarve lokāḥ, sarve devāḥ, sarvāni bhūtāni vyuccaranti;
tasyopaniṣat—satyasya satyamiti prāṇā vai satyam, teṣāmeṣa satyam || 20 ||
iti prathamam brāhmaṇam ||

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is ‘the Truth of truth.’ The vital force is truth, and It is the truth of that. [2 – 1 – 20]

Upanishad 2 Meaning

- 1st / Keno

- Rahasya Nama Dheyam
- Visesha Nama Dheyam
- Specific title to lord

- When lord is associated with particular location.

Brihadaranyaka Upanishad :

य एष एतस्मिन्मण्डले पुरुषस् तस्य भूरिति शिरः, एकं शिरः, एकमेतदवशरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहरिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

ya eṣa etasminmaṇḍale puruṣas tasya bhūriti śiraḥ; ekaṁ śiraḥ,
ekametadakśaram; bhuva iti bāhū, dvau bāhū, dve ete akśare;
svariti pratiṣṭhā; dve pratiṣṭhe, dve ete akśare; tasyopaniṣadahariti;
hanti pāpmānaṁ jahāti ca ya evaṁ veda || 3 ||

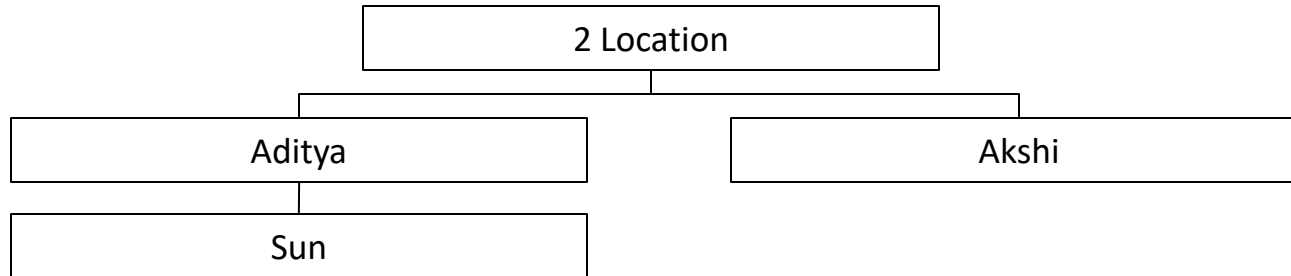
Of this being who is in the solar orb, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar.' He who knows as above destroys and shuns evil. [5 – 5 – 3]

योऽयं दक्षिणेऽवशन्पुरुषस्तस्य भूरिति शिरः, एकं शिरः, एकमेतदवशरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहमिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥
इति पञ्चमं ब्राह्मणम् ॥

yo'yaṁ dakṣiṇe'kśanpuruṣastasya bhūriti śiraḥ; ekaṁ śira,
ekametadakśaram; bhuva iti bāhū; dvau bāhū, dve ete akśare;
svariti pratiṣṭhā; dve pratiṣṭhe, dve ete akśare; tasyopaniṣadahamitiḥ
hanti pāpmānaṁ jahāti ca ya evaṁ veda || 4 ||
iti pañcamam brāhmaṇam ||

Of this being who is in the right eye, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham.' He who knows as above destroys and shuns evil. [5 – 5 – 4]

- ‘Hiranyagarbha’ Upasana called Satya Brahma.
- Sati = Murtha Prapancha, Tyam = Amurtha Prapancha.
- Murtha – Amurtha Prapancha (Visible), Visishta – Hiranyagarbha (Invisible) Satyam, not absolute reality here.
- These 2 are bodies of Hiranyagarbha.



Doubt :

- Can we combine two Upasanas or treat them as separate.
- Common Devata = Hiranyagarbha - Satya Brahma.

Vyasa :

- Devata one and same, Upanishad wants us to associate Devata with two different locus.
- Locuses can't be combined even though Upasya Devata is same.
- Aditya and Akshi Purusha Upasanas are different.
- Guna Upasamhara can't take place, Descriptions can't be combined.
- 2 Titles, 2 Upanishads can't be combined.

Ahaha	Aham
<ul style="list-style-type: none"> - Ahar Devata - Title for Aditya Devata - Adideiva Purusha - Day time 	<ul style="list-style-type: none"> - Akshti Devata Title - Adhyatma Devata - 1st Person Singular associated with Akshi, connected with me subject

- Unique titles not exchangeable, Upasanas can't combine.

General Analysis Sutra 1 :

Purva Pakshi :

- Sutra – Doubt and wrong conclusion, he treats Aditya and Akshi as combined Upasana.

Chapter 5 – 5 – 3	Chapter 5 – 5 – 4
Aditya	Akshi

Reason :

- Both are one – Hiranyagarbha Satya Brahma Only.

Answer : Next 2 Sutras :

- Ya Yeda yetasmin Mandu Purushe, Tasya Bhu – Shiraha, Bhuva – Padav.
- Tasya Upanishad - Aharti , Akshine Shiraha... (Chapter 5 – 5 – 3 and Chapter 5 – 5 – 4)
- Right Akshi – Hiranyagarbha, Dakshina Akshi.

Whole sutra – Purva Pakshi :

a) Evam :

- Rule of Guna Upasamhara should be the same.

b) Anyatra Api :

- Elsewhere also

c) Sambandhat :

- Because of connection to the same object of meditation, same Upasya Devata.

Significance :

a) Sambandha :

- Correction refers to Aikyam – Upasya Devata in Aditya Purusha and Akshi Purusha also.

b) Purusha :

- 'Hiranyagarbha' Devata identical.

c) Evam :

- Treat 2 Upasanas as one and combine attributes like Manomaya Barupa Visishta Ishvara Upasana.
- Agnir Rahasya portion and Brihadaranyaka Upanishad.
- Generalise Rule Everywhere.

Siddhantin Sutra 21 :

न वा विशेषात् ।

Na va viseshat

Rather not (so) on account of the difference (of place). [3 – 3 – 21]

Vyasa :

- In certain cases Veda wants to deal with Upasya Devata associated with certain places.

Place :

- Integral part of Upasya Devata.
- Because of association with particular places, special names given.
- Name are locus specific title, Locus centric title, Viseshana Bheda, treat separately.

Visesha Aikya Api :

- Substantives same Attributes of locus different is Vyasa's answer .

Word Analysis :

a) Na - Va Viseshat :

- Va = Vai... it is never so.

b) Viseshat :

- Because of their distinction, it is never so.
- Sutra interactive interpretation, Can't get head or tail, only pronouns used and don't know what noun it stands for.

Significance of Words :

a) Na :

- Not

b) Vai :

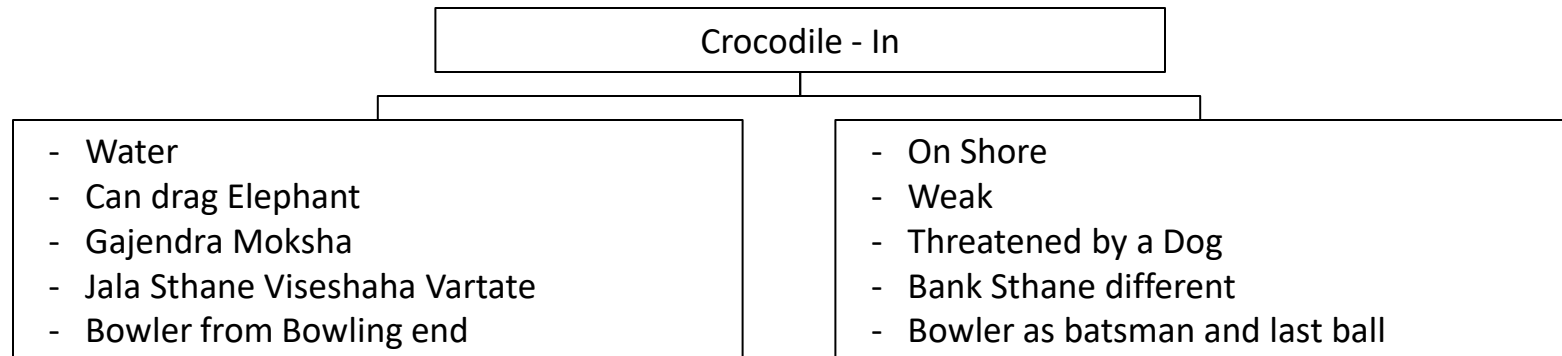
- Emphasis, not at all, never so as Purva Pakshi said.
- If Devata is one, can combine Upasana - Can't use general rule everywhere.

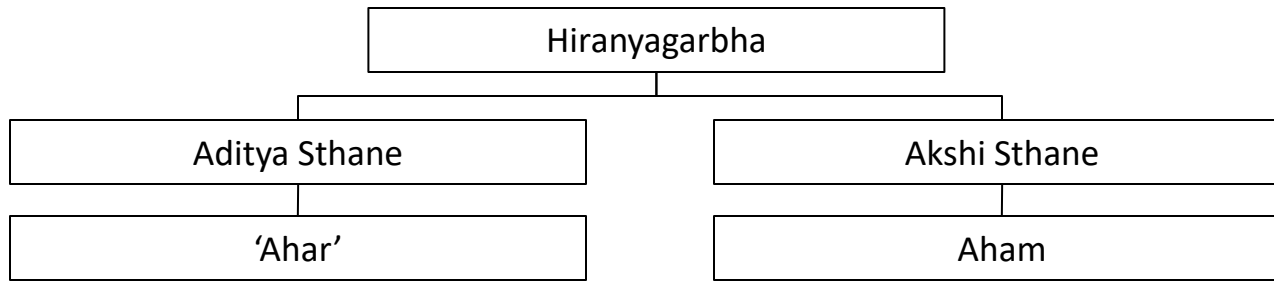
c) Reason : Viseshat :

- Because of their distinction, Upasana and Upasya Devata locus of invocation, Devata is Hiranyagarbha Satya Purusha.
- Hiranyagarbha has different features in Aditya and Akshi.

Subhashita :

- Different people have different powers according to place where they are.





Sutra 22 :

दर्शयति च ।

Darsayati cha

(The scripture) also declares (that). [3 – 3 – 22]

Previous Argument :

- Supporting Argument – Devata one and Same Sthana Bhedat different Upasana.

Chandogyo Upanishad :

- Chapter 1st – 6 section and Chapter 1st – 7 – 5
- Ishvara Upasana – Hiranmaya Samshru Hiranya Kesha, Hiranmaya – Golden complexion, Hair, beard, Moustache.
- Daily Sandhya Vandanam - ‘ Dheyas Satha ‘ Hiranmaya Ishvara - Upasya Devata.
- In both Places Aditya Sthanam and Akshi Sthanam Ishvara – Seen.

Chandogyo Upanishad :

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते
सैवर्क्तसाम तदुक्थं तद्यजुस्तद्ब्रह्म त-
स्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य
गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ५

atha ya eso'ntaraksini puruso drsyate saivark tat
sama tad uktham tad yajus tad brahma tasyaitasya
tad eva rupam yad amusya rupam yav amusya
gesnau tau gesnau yan nama tan nama.

The person seen in the eye is the Rk, the Sama, the Uktha [a part of the Sama], and the yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Rk and the Sama] sing in praise of each of them, and they have the same names. [1 – 7 – 5]

- Nama of Akshi Purusha is same as Nama of Aditya Purusha.
- Purusha – One and same, Sthanam – Different, Names different.

Rule :

- When Sthana different, treat Devata as though different.
- In this case, Upanishad does not want to treat Namas differently, Nama Aikyam specifically mentioned.
- Specific case mentioned as names to be different.

Sutra 22

दर्शयति च ।

Darsayati cha

(The scripture) also declares (that). [3 – 3 – 22]

General Analysis :

Hiranyagarbha Upasana :

- Brihadaranyaka Upanishad – Upasya Devata is Aditya and Akshi.

Brihadaranyaka Upanishad :

य एष एतस्मिन्मण्डले पुरुषस् तस्य भूरिति शिरः, एकं शिरः, एकमेतदवशरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहरिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

ya eṣa etasminmaṇḍale puruṣas tasya bhūriti śiraḥ; ekaṃ śiraḥ,
ekametadakśaram; bhuva iti bāhū, dvau bāhū, dve ete akśare;
svariti pratiṣṭhā; dve pratiṣṭhe, dve ete akśare; tasyopaniṣadahariti;
hanti pāpmānaṃ jahāti ca ya evaṃ veda || 3 ||

Of this being who is in the solar orb, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar.' He who knows as above destroys and shuns evil. [5 – 5 – 3]

योऽयं दक्षिणेऽवशरन्पुरुषस्तस्य भूरिति शिरः, एकं शिरः, एकमेतदवशरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहमिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥
इति पञ्चमं ब्राह्मणम् ॥

yo'yaṃ dakṣiṇe'kśanpuruṣastasya bhūriti śiraḥ; ekaṃ śira,
ekametadakśaram; bhuva iti bāhū; dvau bāhū, dve ete akśare;
svariti pratiṣṭhā; dve pratiṣṭhe, dve ete akśare; tasyopaniṣadahamitiḥ
hanti pāpmānaṃ jahāti ca ya evaṃ veda || 4 ||
iti pañcamam brāhmaṇam ||

Of this being who is in the right eye, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham.' He who knows as above destroys and shuns evil. [5 – 5 – 4]

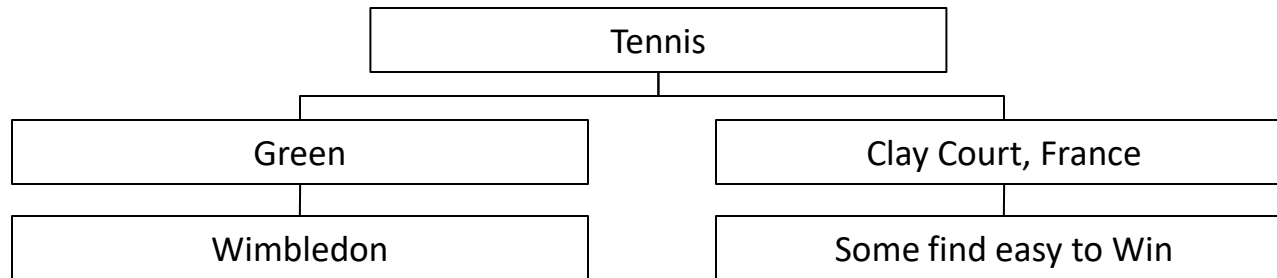
- Hiranyagarbha = Satya Brahma.
- Murtha – Amurtatmakam.
- Saguna Brahman - Associated with Aditya = Ahaha, in eye = Aham.
- Specific title called Upanishad Rahasya Nama Dheyam.

Controversy :

- Hiranyagarbha in Aditya and Akshi - Can be combined? Abheda or Bheda.

20 th Sutra	21 st Sutra
<ul style="list-style-type: none"> - Purva Pakshi - Can combine - Both titles given to Hiranyagarbha 	<ul style="list-style-type: none"> - Treat as different - Locus of Hiranyagarbha = Intrinsic Attribute of Hiranyagarbha

- Ayathana Visishta in Aditya Different from Akshi.
- Visishta – integrally associated locus – Integral part of Devata.
- Locus differs, power differs, Crocodile in Different location.



- Similarly 'Hiranyagarbha' – Power and title differs.
- Another Upasana – In Chandogyo Upanishad: Chapter 1 – 7 – 5 and Chapter 1st – 6th Section.

Chandogyo Upanishad :

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते
सैवर्क्तसाम तदुक्थं तद्यजुस्तद्ब्रह्म त-
स्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य
गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ५

atha ya eso'ntaraksini puruso drsyate saivark tat
sama tad uktham tad yajus tad brahma tasyaitasya
tad eva rupam yad amusya rupam yav amusya
gesnau tau gesnau yan nama tan nama.

The person seen in the eye is the Rk, the Sama, the Uktha [a part of the Sama], and the yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Rk and the Sama] sing in praise of each of them, and they have the same names. [1 – 7 – 5]

- Upasya Devata = Hiranmaya Purusha, Upasana = Ishvara Upasana.
- Golden Lord, golden hair, moustache, nail..

2 Locus :

- 1st Chapter - 6 - Aditya Gatha

Locus :

- 1st Chapter - 7 – Akshi Gatha, Title mentioned in 6th section.
- Uth – Utkrishta – Transcendental Oordva – Varthi.
- One who transcends all Papam – Anantha Guna – Embodiment of all virtues – Transcends all Papams.
- Whatever is secret name of Lord, located in sun is same in Akshi Gatha Purusha.
- Secret – Uth = Transcendental one.

Argument :

- If because of Upasya Devata - One Ishvara in both places, Aikyam, if attributes also same.
- Uth transferred to Akshi also.
- If attributes same, Uth will get automatically transferred to Akshi Gatha Ishvara.
- If automatic transference, Upanishad need not say - Secret name is same.

- Upanishad specifically mentions - Hence transference not automatic.
- What is automatic need not be specifically mentioned.
- What is specifically mentioned is not automatically transferable.

Conclusion :

- Even though Upasya Devatas are one and same, attributes may be different.
- If Ayathana Locuses are different.

Similarly for Hiranyagarbha, Brihadaranyaka Upanishad :

- Can't argue – Aditya Hiranyagarbha and Akshi Gatha Hiranyagarbha... will not have transferred secret names but will be separate only.
- In Brihadaranyaka Upanishad, secret name is not mentioned as same.
- In Chandogyo, it is mentioned it is same, Therefore secret names not transferable.
- Hence this Hiranyagarbha should be treated differently, secret name different, Upasya Bheda Rahasyam Nama Bheda.
- Aditya Gatha Hiranyagarbha – Devata Ahar, Akshi Gatha Hiranyagarbha – Aham.
- 2 Hiranyagarbha - Should not be mixed up, Chandogyo permits mixing up.
- Here 2 different Upasana - Vidya Bheda.
- Guna Upasamhara not allowed secret name shouldn't be transferred, Treat separately.

Word Analysis :

a) Cha :

- Sruti also

b) Darshayati :

- Reveals this conclusion.
- Chandogyo Upanishad – Hiranyaya Purusha Sruti – 1st Chapter – 6 and 1st Chapter - 7 supports this Conclusion.

- Unless specifically mentioned, same Devata located in 2 places - Must be treated differently.
- If locations different can treat as one only, if specifically mentioned.
- In Chandogyo specific mention is there, Wherever its not there, treat them separately.

Darshayati :

- Sruti supports.
- 21 – One Reason
22 – 2nd Reason } Hence Cha : Conjugation to join the 21st Reason
- 11th Adhikaranam – 22nd Sutra Over.

Sutra 23 – 12th Adhikaranam :

संभृतिद्युव्याप्त्यपि चातः ।

Sambhritidyuvyaptyapi chatah

For the same reason (as in the previous Sutra) the supporting(of the world) and pervading the sky (attributed to Brahman in the Ranayaniya Khila) also (are not to be included in other Vidyas or Upasanas of Brahman). [3 – 3 – 23]

- Sambritihi Adhikaranam – One Sutra.
- One Ishvara description in Sama Veda, Ranaya Neeya Shakha.
- Yajur has Taittiriya Shakhas, Katho.

Sama Veda :

- Kautama Branches, Ranayaneeya Khila Baga.
- Last 2 Brihadaranyaka Upanishad Khila Khanda.
- Miscellaneous portion , assorted, mixed, what is left out after main portion.
- Vidhi – Nisheda not there in Khila Baga, Vidhi – Nisheda Rahita Baga.
- Glorifies Lord, omnipotent, omnipresent Ishvara, Sarva Shaktiman, Sarva Vyapi Ishvara.

Mantra :

- Brahma Jyeshtaha Veerya Sambrutani Brahma Agre...
- Brahma Agre Jyeshtam Divam Atataha.
- Brahma the lord is omnipresent and Omnipotent.

Brahma Veeryam Jyeshta	Sambrutani
<ul style="list-style-type: none">- Powers- Srishti, Sthithi, Laya Shakti- Unique Powers	<ul style="list-style-type: none">- Owned by, Possessed by Brahma- Lord Ishvara, Omnipotence of Lord

- Brahma Jyeshtam Divam(Akasha) Atataha(Revealed)
- Same Ishvara, pervaded space / Sky, Saguna Brahman Ishvara pervaded whole space – Akasha.
- Jyeshtam = Karanam Brahma, pervaded sky before origination of 5 Elements, 14 Lokas, Devatas, Manushyas.

a)

Pyu	Vyapti
Akasha	Pervasion

- Omnipresence, pervades space.

b) Sambruti :

- Possession of great power – Omnipotence.
- Omnipotent and omnipresence of Lord in Ranayeena Khila Baga of Sama Veda.
- Because of such glory in Khila Baga, Upasana indicated here.
- Omnipotent, omnipresent Lord should be meditated upon.
- Ishvara Upasana hinted here, Is it independent Upasana or club with several Ishvara Upasana mentioned elsewhere.

a) Chandogyo Upanishad :

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः २

**Manomayah pranasariro bharupah satyasankalpa
akasatma sarvakarma sarvakamah sarvagandhah
sarva-rasah sarvamidamabhyatto'vaky anadarah.**

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; Similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 – 14 – 2]

b) Upakoshala Vidya :

- Chapter 4 – 15 (Student)

Brihadaranyaka Upanishad	Chandogyo Upanishad
More powerful from Vedanta Angle	More powerful from Upasana Angle

One person got Phd in Chennai :

- How Many quotes from each Upanishad in Brahma Sutra and Bhashyam – Highest Chandogyo Upanishad : 700

c) Dahara vidya – Chapter 8 – 1 – Aridaya Akasha :

- Daharam Pipasam... Mantra used for inviting, Sanyasi found in Mahanarayaniya Upanishad.

Samshaya:

- Whether omnipresent, omnipotent Upasana can be combined with Chandilya, Dahara Vidya.

Answer :

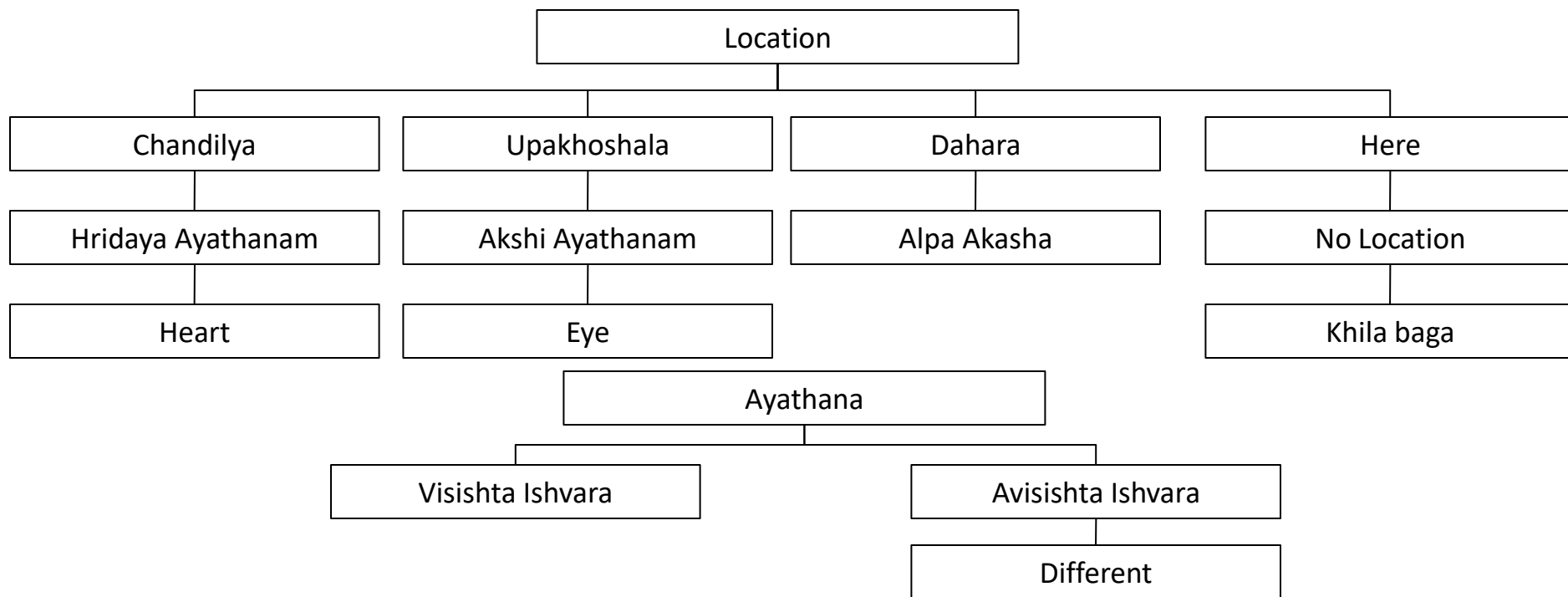
- You can't combine – But must treat separately.
- Vidya Bheda, Guna Upasamhara Na Sambavati.
- Even though Upasya Vidya is Ishvara glory everywhere, Khila and Chandilya, can't combine.
- General introduction to Adhikaranam.

General Analysis of sutra :

- Vyasa gives reason - Same as in previous Adhikaranam.

Reason :

- Ayathena Bheda – Ishvara Upasana associated with specific locus.
- Here, it is not Associated with Location.
- No Mixing up Sankaryam possible.



Purva Pakshi :

- Find Upasana without location, Shodasha Pada Visishta, Ishvara in Chandogyo.
- Ishvara Upasana without location, here Ranayaneeya Khila Baga Upasanam, Which one you have to take?
- Upasana also you can't do as you like – Combine Upasanas – When clues are available.

Here common Virtues :

- Manomaya, Barupaha – Chandilya Vidya in 2 places above, Virtues mentioned.
- Commonness – Pratya Bigyatvam, If no clues, common features, treat them as separate Upasanas.

समान एवं चाभेदात् ।

Samana evam chabhedat

In the same (Sakha also) it is thus (i.e., there is unity of Vidya,) owing to non-difference (of the object of meditation). [3 – 3 – 19]

- Samana Adhikaranam - No common features here.

Word Analysis :

a) Ataha Cha :

- Due to same reason.

b) Sambriti Pyu Vyapti Api :

- Attributes of omnipresence (Pervasion of sky) Omnipotence, also should not be included in the other Ishvara Upasana.

Significance :

a) Sambriti Pyu Vyapti :

- Possession of creation, sustenance and resolving powers, Sarva Shaktiman, omnipotent.

b) Sambrati :

- Occurs in mantra in Khila Baga of Ramaneeeyam.

c) Pyu :

- Akasha Vyapti = Pervasion Sarvagatatvam, omnipresence.

d) Why Pyu?

Divam	Ataha
Dull	Pervasion

- Wants to remember.

e) Api :

- Also – Like Ahar and Alam Rahasya Nama Dheyam, can't be combined.

f) Ataha :

- Because of same reason Ayathana Bheda, other Upasanas have specific location.
- Other Upasanas without location can't combine because no common features.

Sutra 24 :

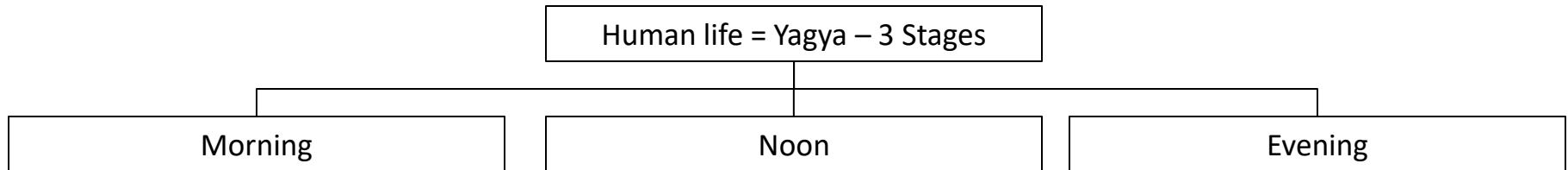
पुरुषविद्यायामिव
चेतरेषामनाम्नानात् ।

Purushavidyayamiva
chetareshamanamnanat

And (as the qualities) as (mentioned) in the Purusha-Vidya (of the Chandogyo) are not mentioned (in that) of the others (i.e., in the Taittiriya) (the two Purusha-Vidyas are not one; are not to be combined).[3 – 3 – 24]

General Introduction :

- One Sutra, Purusha Vidhyadhi Adhikaranam.
- Purusha Vidya Upasana.



Yagya	Life
1) Accessories, Rithrik - 2 Priest 2) Rights in Yagas = Activities	1) Organs and faculties of Individual Hearing, Seeing 2) Life's Activities

Purusha	Yagnyatva	Kalpana
Human being	Ritual	Visualisation

- Non Vedic Example = Shiva Manasa Puja.

Shiva Manasa Puja Stotram :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthitih |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam | 4 |

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

Individual	Temple
<ul style="list-style-type: none">- Atma- Body- Organs- Eating	<ul style="list-style-type: none">- Lord- Temple- Buta Ganas of lord- Offering to lord

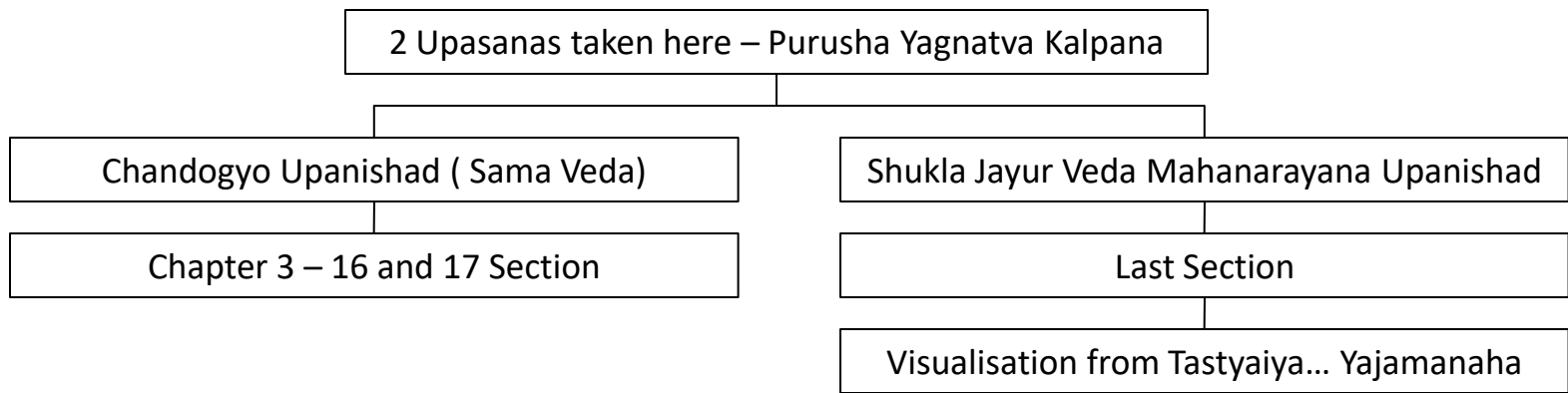
- Beginning and end – Dhyanam, Day (Puja) – Samadhi, Nirvikalpa } Night Sleep.

Soundarya Lahari Stotram :

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामस्संवेशस्सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥ २७ ॥

Japo jalpah shilpam sakalam api mudra-virachana
Gatih pradaksinya-kramanam asanady'ahuti-vidhih;
Pranamah samvesah sukham akilam atmarpana-drsa
Saparya-paryayas tava bhavatu yan me vilasitam.

Let the mutterings that I do, With the sacrifice in my soul. Become chanting of your name, Let all my movements become thine Mudhras, Let my travel become perambulations around thee, Let the act of eating and drinking become fire sacrifice to thee, Let my act of sleeping becomes salutations to you, And let all actions of pleasure of mine, Become parts of thine worship. [Verse 27]



Chandogyo Upanishad :

- Life Form worship, Samskaras, activities, Therefore, offering to Lord, sacred.
- What I do is Laksharchana, Hence deliberately practice - Vak tapas - (Scold, Decently)

Mahanarayana :

- 1 ½ Page = One sentence, hence chanted as group.
- Can we treat both these Upasanas equally, combine? Treat separately?

Corollary :

- If Ekam, Guna Upasamhara possible, attributes can be borrowed.

Purva Pakshi	Siddantin
<ul style="list-style-type: none"> - Both Upasanas same - Abheda 	<ul style="list-style-type: none"> - Upasanas different - Bheda

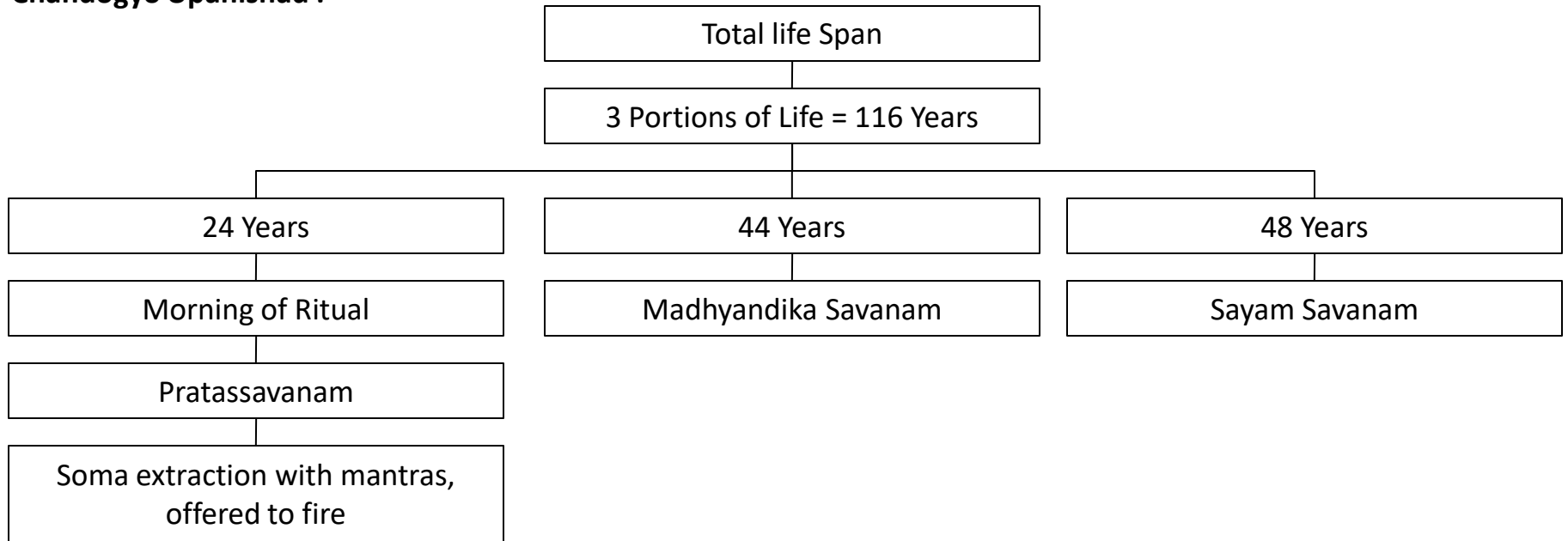
General Analysis :

- Look similar, superficially same, many differences – No Guna Upasamhara possible, Reasons in sutra.

a) Kalpana Bheda :

- Differences in Comparisons.

Chandogyo Upanishad :



Mahanarayana Upanishad :

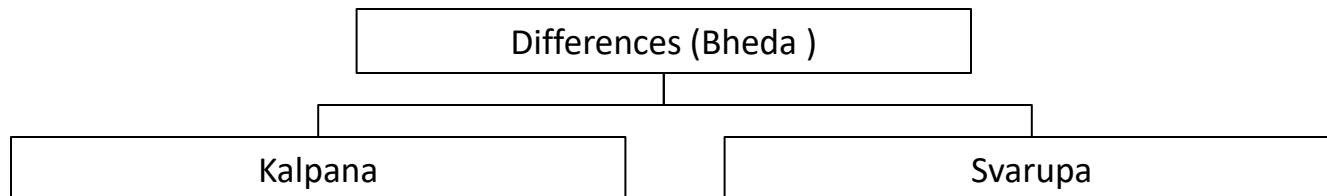
- One whole life - One day divided into 3.

b) Sama - Control :

- Truth in Mahanarayana, Chandogyo = Yagya yoga = Purusha.

In Mahanarayana :

- Purusha = Yajamana of Yaga = Performer, Yagya Karta.



Chandogyo :

- Independent Svatantra Upasana, Sadhana by Ajnani Look at whole life as sacred organs as sacred, words as sacred, sanctify everything.
- Ready for Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou should enjoy. Covet not anybody's wealth. [Verse 1]

- Sarvam Vishnu Mayam Jagat, Sarvam Shiva Mayam Jagat.
- Don't divide world into sacred, secular dichotomy.
- Sadhana for Ajnani of divinisation of world.

Mahanarayana Upanishad :

- Purusha Yagyata Kalpana not ingredient Upasana for Ajnani not independent.
- Sadhana for Ajnani, but natural consequence which happens to Jnani in Mahanarayana Upanishad.
- Jnani knows Sarvam Brahma Mayam Jagat.

Gita :

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman ; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sadhana = Spontaneous consequence of Jnanam
= Result Jnanam
- Not Sadhanam but Siddhi, spontaneous accomplishment.

In Previous Section :

- Jnanena iti Brahmya Parohi Brahma Upanishad.
- Sanyasi Jnani Glorified, Pet section of Shankara.
- Sanyasa = Brahma, Tasya Edam Vidushaha (Vidwan, Jnani)..
- Life = Natural Yagya.

Chandogyo Upanishad	Mahanarayana
<ul style="list-style-type: none"> - Deals with Ajnani, Jnana Sadhanam - Karma and Upasana - Treat Separately - Can't be equated - Purusha Vidya 	<ul style="list-style-type: none"> - Deals with Jnanam and Jnana Phalam - Not Upasana - Jnana Siddhi - Purusha Vidya Abhasa

- Technical discussion over.

Word Analysis :

a) Itaresham :

- The other branches like Taittiriya.

b) Anam Nanatu Cha :

- Do not present an Imaginery, Even though given in the Purusha Vidya of Sama Veda.

Significance :

a) Purusha Vidyayam Eva :

- Chandogyo of Sama Veda Chapter 3 - Section 14, 16 and 17

b) Amnanam = Presentation , description :

- AA and Mna (Jnanam, Manati)
- Vedic description = Aamna, Special root for Vedic descriptions.
- Aamna = There is no description, no Imagery, no presentation.

c) Itaresham :

- In other Upanishad Sama Veda, Tandy branch.
- Mahanarayana - Taittiriya branch of Yajur Veda, Yajur Veda presentation is different from Sama Veda presentation.
- Since presentations different, Upasanas different.
- One is Upasana , other is Jnana Phalam.
- Purusha Vidha Adhikaranam over.

Sutra 25 – 14th Adhikaranam – One Sutra :

वेधाद्यर्थभेदात् ।

Vedhadyarthabhedat

Because the matter (of certain Mantras) such as piercing and so on is different (from the matter of the approximate Vidyas),(the former are not to be combined with the latter). [3 – 3 – 25]

Vedhadhi Adhikaranam :

- In the proximity of Upanashadic portion.
- Veda = Huge Grantha, Upanishad = Veda Anta – Small portion.
- In Proximity, at end of Veda Purva, Karma Khanda, End of Veda Purva is closer to Vedanta.
- End of South India is proximate to North India, Scriptures give lot of Karmas.
- Veidika – Japa, Kahika – Rituals, Manasa Karmas.

Sikshavalli :

- Part of Upanishad gives Aavahakti Homa, Japa for Memory, (Yas Chandasam)
- In Upanishad portion, Karmas and Upasanas also come.
- Is Karma integral part of Brahma Vidya or not?
- Brahma Vidya in Isavasya Upasana has karma, Keno - Last chapter, Brihadaranyaka Upanishad - karmas, Chandogya – Upasana, Mundak - Shirovritam.

Are karmas integral part of Brahma Vidya?

- What is consequence if you treat it as integral part of Brahma Vidya?
- Is Guna Vidya Samahara possible, Can we combine Isavasya karma, Shirovritam, Siksha Upasanas..?
- Do Vyahruti Upasana, Pankhta Upasana have to be joined?
- Jnana karma Samuchhaya problem.
- Karmas in Upanishad portion - Are they integral part of Brahma Vidya?
- Vyasa and Shankara give answer in this sutra.
- Vedha mantra in Atharvana Veda is closer to Upanishad portion in Purva Bhaga.

Prayer : Aabicharika Karmas :

- Devotee asks for destruction of his enemy- Shatru Veda Prarthana.
- Tamasic karmas used by kings, when neighbouring king very powerful, and king resorts to divine defence.
- This causes side effects like doctor's medicine which destroys, immune system also.
- Vedhaha here is destruction, piercing mantra in proximity of Atharvana Upanishad.

Yoga Pravardaya Karma :

- Like Aavahanti Homa.

Previous Sutra :

- Vachika karma – Here – Japa - Kahika karma.

Vyasa's Answer :

- Karmas should not be included as integral part of Brahma Vidya.
- Very important conclusion, For Chitta Shudhi, karmas required.

पुरुषविद्यायामिव
चेतरेषामनाम्नानात् ।

Purushavidyayamiva
chetareshamanamnanat

And (as the qualities) as (mentioned) in the Purusha-Vidya (of the Chandogyo) are not mentioned (in that) of the others (i.e., in the Taittiriya) (the two Purusha-Vidyas are not one; are not to be combined).[3 – 3 – 24]

2 Problems :

- a) If karmas taken as integral part both have always to go together.
 - b) Another consequence, Sanyasa will never be possible.
- Sanyasi renounces thread and Vaidika karma, For Japa, Parayana, karma requires sacred thread.
 - Adhikaratvam not connected to sex or age.

Conclusion :

- Karmas not integral part.
- Therefore Sanyasi can exclusively commit to Brahma Vidya and get Moksha.

Argument :

- This sutra is Purva Mimamsa based argument.

Sutra 25 :

वेधाद्यर्थभेदात् ।

Vedhadyarthabhedat

Because the matter (of certain Mantras) such as piercing and so on is different (from the matter of the approximate Vidyas), (the former are not to be combined with the latter). [3 – 3 – 25]

Vedhadhi Adhikaranam :**General Analysis :**

- Veda mantra Japa in Atharvana Veda Upanishad Baga.

Purva Pakshi :

- Combine karma with Brahma Vidya because it is in proximity of Upanishad.
- Position based argument in Purva Mimamsa.

Siddantin : Fitness Argument :

- Karma and Brahma Vidya don't go together.
- Brahma Vidya depends on Anarta Atma and Mithyatvam of karma Phalam.
- After Vairagyam come to Brahma Vidya, Japa – Veda - Mantra is destruction of enemy.
- In Brahma Vidya, no friend or enemy. Dvi Atmai Bayam Bavati.
- Samarthyam - Is factor used.

Purva Pakshi	Siddantin
Uses position based Argument called Sthanam	Uses fitness based Argument called Samarthyam

- No karma can be connected to Brahma Vidya.
- Only Sanyasa karma combines with Brahma Vidya.
- Break Sangha, Varna, Ashrama, dharma, dropping karma is combined with Jnana Khanda – Brahma Vidya.

Word Analysis :

a) Vedhyartaha :

- Vedhyartha Bheda, since meaning of Vedhyartha mantra of destruction of enemy is not connected to Brahma Vidya.
- They should not be connected with Brahma Vidya.

Significance :

Vedha	Aadhi	Arthaha
<ul style="list-style-type: none"> - Vedha Mantra of Atharvana, in proximity of Upanishad 	<ul style="list-style-type: none"> - Similar karma like Vedha mantra japa - Vachika, Kahika, Pravargya karma 	<ul style="list-style-type: none"> - Fitness - Samarthya - Essence

Bheda :

- Due to incongruity of Tatparyam, you can't combine them.
- Incongruity = Unfitness.

Example :

- Amavasya and Abdul Kadar no connection.
- Karma and Jnanam no congruity, fitness, no Jnana karma Samuchhaya.
- Karma and Jnanam can't be combined.
- This is launching pad for Sanyasa for Shankara.

- Brahma Vidya - Karma
 - Brahma Vidya - Relationship
 - Brahma Vidya – Duty
 - Brahma Vidya - Possessions
- Can't go together
- Therefore take Sanyasa is Shankara's argument .

Next Sutra :

- Purva Mimamsa Sutram based (Like : Amnanasya Anartiakyam)

Jaimini – Sutram :

इतरे त्वर्थसामान्यात् ।

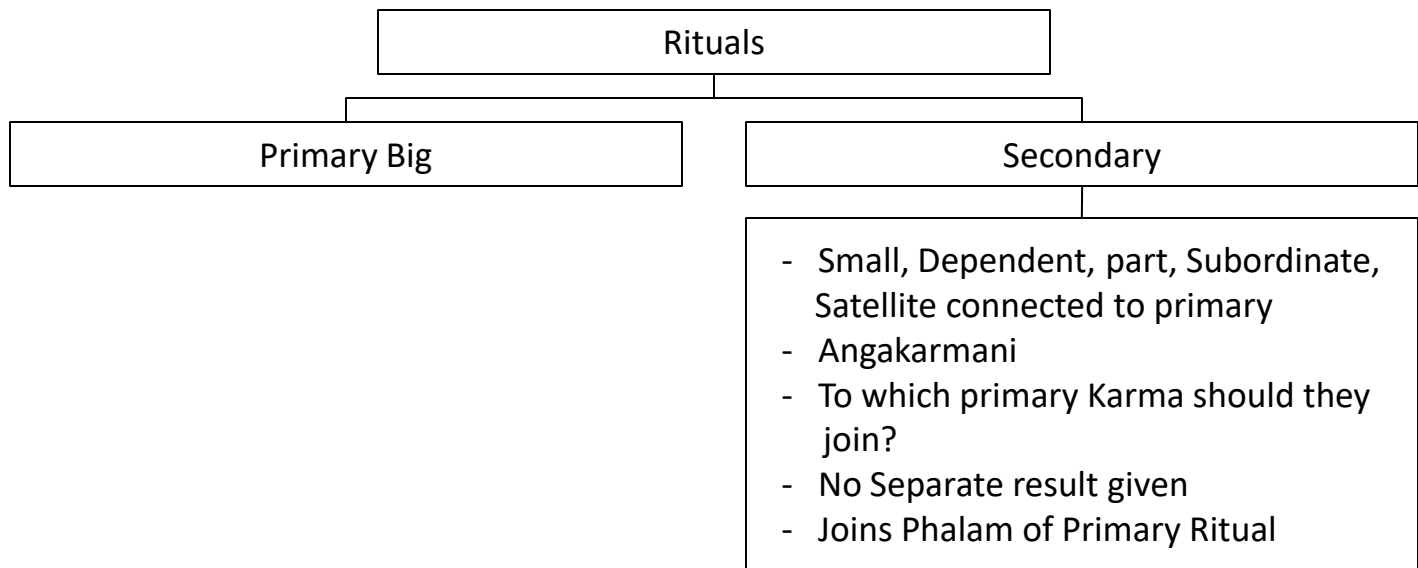
Itare tvarthasamanyat

But other attributes (like Bliss, etc., are to be combined) on account of identity of purport. [3 – 3 – 13]

- Sruti, Linga, Vakya, Prakarana, Sthana, Samkhyanam, Samavaye Para.
- Daurbalyam – Ardha Viparkarshat.
- Purvamimamsa sutras – 12 Chapters, Dvadasha Lakshanam (Lakshanam = Chapters)

Context :

- Many big rituals in Karma Khanda :



- Do Mimamsa - Analysis and find out primary karma.

Logic :

- Vini Yojaka Pramanam one by which you know to which main ritual, subsidiary should be connected.

6 Pramanams :

- Exclusively applied in ritualistic portion, not Pratyaksha, Anumanam, Upamanam.

6 Factors :

- 1) Sruti – 2) Lingam - 3) Vakhyam – 4) Prakaranam - 5) Sthanam - 6) Samkhya.
- If 6 factors contradict, conflict between 2 Pramanam, quarrels come.
- Sruti versus lingam like supreme court and high court.

Prabalam	Durbalam
<ul style="list-style-type: none"> - Strong - Sets Aside Durbalam conclusion 	<ul style="list-style-type: none"> - Weak

- Know relative strength of each Pramanam.
- Each earlier Pramanam is stronger than later.
- No. 1 - Stronger than 2, 3, 4 , 5, 6
- No. 2 - Stronger than 3, 4, 5, 6
- Parara Daurbalyam, later one is weaker, former stronger.

Sub Commentators :

- Give example of ritual between Sruti and lingam to show Sruti is stronger.
- English Commentary of Purva Mimamsa Sutrams, Artha Sangrahaha.
- Naughaki Baskaraha foundation book (To Buy) Motilal Banarsidas.

Purva Pakshi :

- Karma should join Upanishad, Brahma Vidya.
- Vedha mantra Japa, Pragyanam Brahma, Aayahanti Homa,... Apply Vini Yojaka Pramanam.

5th Argument - 5th Pramanam here :

- Purva Pakshi argument 'Sthana' – Pramana - 5th Karma should join Brahma Vidya.

Siddantin :

- 2nd Fitness – Lingam – Samarthyam argument.
- 2nd More powerful, hence Purva Pakshi wrong, Karma can't join Brahma Vidya.
- Vedhadhi Adhikaranam over.

Sutra 26 :

हानौ तूपायनशब्दशेषत्वात्कुश
चछन्दस्तुत्युपगानवत्तदुक्तम् ।

Hanau tupayanasabdaseshatvat
kusacchandastutyupaganavattaduktam

But where only the getting rid (of the good and evil) is mentioned (the obtaining of this good and evil by others has to be added) because the statement about acceptance is supplementary (to the statement about the getting rid of) as in the case of the Kusas, metres, praise and hymns or recitations. This (i.e., the reason for this) has been stated (by Jaimini in Purvamimamsa). [3 – 3 – 26]

General Analysis:

- Textual, technical, Purva Mimamsa based one sutra Hani Adhikaranam

Subject :

- How karma of Mukta Purusha goes away?

Therefore no Punar Janma :

- How Sarva Punya-papa Nasha takes place?

Tatwa Bodha :

- By power of Atma Jnanam, Sanchita, Agami destruction takes place.
- Jnana Dagdha Karmani .
- Some karmas exhausted by Suka-Dukha Anubava, pleasurable, painful experiences.
- Some transferred to others.
- Whoever harms Jnani, Jnani's past Papam transferred to him (Shatrus).
- Those who worship, Punyam goes to them - Statement in Veda, Don't take literally.

Intended Meaning :

1st :

- Jnani's karmas are destroyed, there is Tatparyam in Jnanis freedom from karma.

2nd :

- Jnani Stuti, Glory of Jnani.
- By Worshipping Jnani, you can get what you get by worshipping Ishvara.

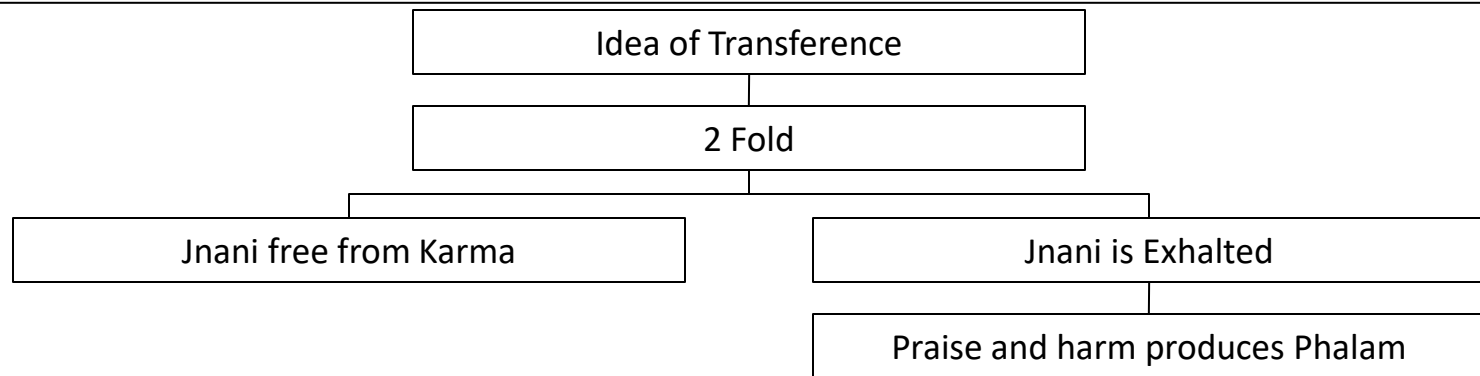
- Pujas can be done to Jnani Phalam gained by Jnani Puja.
- If you harm Jnani, its higher than harming Ajnani.
- Jnani is Exalted human being, don't equate to ordinary Devata.

Guru Stotram :

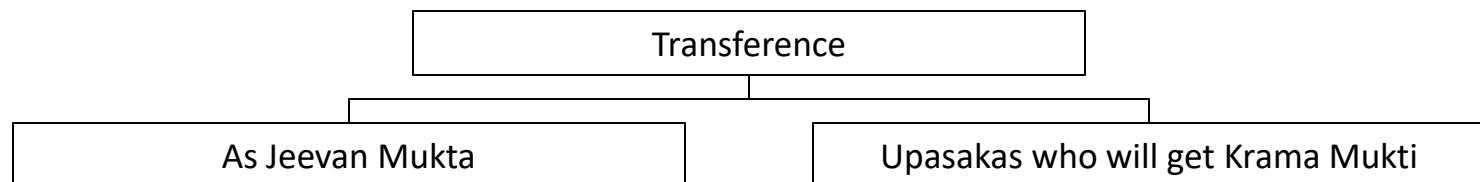
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥१॥

Gurur-Brahmaa Gurur-Vissnnur-Gururdevo Maheshvarah |
Gurure[-I]va Param Brahma Tasmai Shrii-Gurave Namah ||1||

The Guru is Brahma, the Guru is Vishnu, the Guru Deva is Maheswara (Shiva), The Guru is Verily the Para-Brahman (Supreme Brahman); Salutations to that Guru. [Verse 1]



- Will actual Karmas be transferred – No.
- Tatparyam – Don't probe into actual transference of me to another.
- Veda mantras talk about Karma transference.



Chandogyo Upanishad :

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽथ इव
रोमाणि विधूय पापं च- न्द्र इव राहोर्मुखात्प्रमुच्य
धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवा-
मीत्यभिसंभवामीति १

syamacchabatham prapadye sabalacchayamam
prapadyea'sve iva romani vidhuya papa candra iva
rahormukhatpramucya dhutva sariramakrtam krtatma
brahmalokamabhisambhavamityabhisambhavamiti.
Iti trayodasah Khandah.

From the dark may I attain the diverse. From the diverse may I attain the dark. Like a horse shaking its fur [to remove the dirt], I will shake off whatever spot I may have on my character. Like the moon freeing itself from the mouth of Rahu [and regaining its brightness], I will, having accomplished everything, lay down this body and attain that eternal Brahmaloka. [8 – 13 – 1]

- Upasaka – Krama Mukti – Shukla Gathi, no Punar Janma.
- Karmas which require you to return is distributed.
- Upasakas Punya Papam is distributed like horse shakes off its old hair.
- Like moon frees itself from Rahu at end of Grahanam, Upasaka shakes off his karmas during his final death.

Parantakala - How to gain Brahmaloka and get Mukti?

- Here it talks about only Dropping karma, not transference.
- Yajur Veda Purva Baga, Sukrutaha Sadhu Krityam, papa Krityam Dvishantase.
- Mukta Purushas distribute all Punyam to well wishers, helpers, worshippers.
- For enemies doing harm to Jnanis, Papams transferred.

2nd Mantra :

- Jnanis will be free from Punya Papam is Tatparyam.

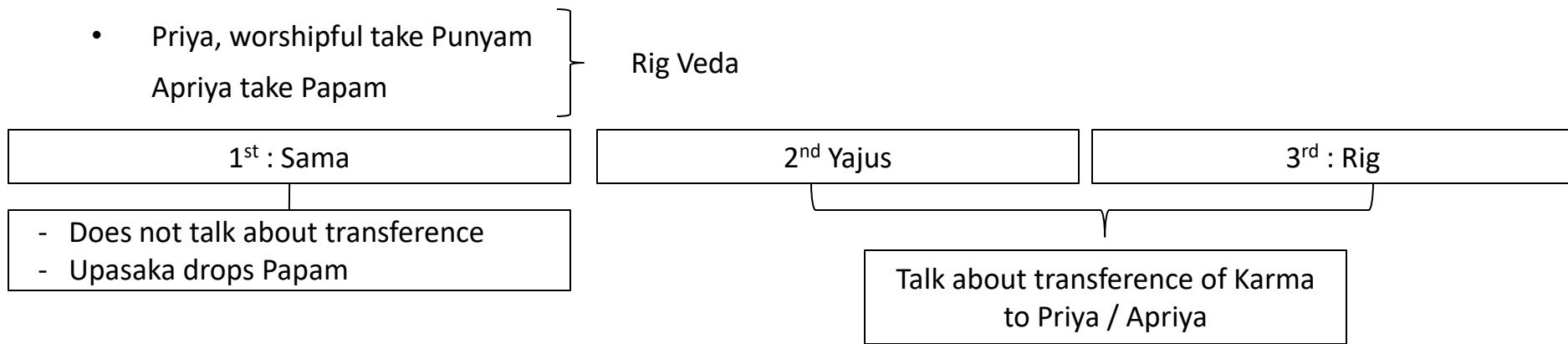
3rd Mantra :

- Kaushitaki Upanishad :

तं पञ्चशतान्याप्सरसां प्रतिधावन्ति शतं मालाहस्ताः
 शतमाञ्जनहस्ताः शतं चूर्णहस्ताः शतं वासोहस्ताः
 शतं कणाहस्तास्तं ब्रह्मालङ्कारेणालङ्कुर्वन्ति स
 ब्रह्मालङ्कारेणालङ्कृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति स
 आगच्छत्यारं हृदं तन्मनसात्येति तमृत्वा सम्प्रतिविदो
 मज्जन्ति स आगच्छति मुहूर्तान्येष्टिहांस्तेऽस्मादपद्रवन्ति
 स आगच्छति विरजां नदीं तां मनसैवात्येति
 तत्सुकृतदुष्कृते धूनुते तस्य प्रिया ज्ञातयः
 सुकृतमुपयन्त्यप्रिया दुष्कृतं तद्यथा रथेन
 धावयन्नथचक्रे पर्यवेक्षत एवमहोरात्रे पर्यवेक्षत एवं
 सुकृतदुष्कृते सर्वाणि च द्वन्द्वानि स एष विसुकृतो
 विदुष्कृतो ब्रह्म विद्वान्ब्रह्मैवाभिप्रैति ॥४॥

Tam pancashatanyapsarasam pratidhavanti shatam malahastah
 shatamanjanahastah shatam curnahastah shatam vasohastah
 shatam kanahastastam brahmalankarenalankurvanti sa
 brahmalankarenalankrito brahma vidvan brahmaivabhipraiti sa
 agacchatyaram hridam tanmanasatyeti tamritva samprativedo
 majjanti sa agacchati muhurtanyeshtihamste'smadapadravanti
 sa agacchati virajam nadim tam manasaivatyeti
 tatsukritadushkrite dhunute tasya priya jnatayah
 sukritamupayantyapriya dushkritam tadyatha rathena
 dhavayanrathacakre paryavekshata evamahoratre paryavekshata evam
 sukritadushkrite sarvani ca dvandvani sa esha visukrito
 vidushkrito brahma vidvanbrahmaivabhipraiti ॥4॥

Then five hundred Apsaras go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit in their hands. They adorn him with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman (neut.) He comes to the lake Âra, and he crosses it by the mind, while those who come to it without knowing the truth, are drowned. He comes to the moments called Yeshtiha, they flee from him. He comes to the river Vigarâ, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness, heat and cold, &c.) Being freed from good and freed from evil he, the knower of Brahman (neut.), moves towards Brahman. [Chapter 1 – Verse 4]



Controversy :

- Transference to be included in 1st mantra or not?
- By Guna Upasamhara Nyaya, transference rule apply to Chandogyo Upanishad : Chapter 8 – 13 – 1 – Dahara Upasana.
- Punya papa goes to waste paper basket or not.

Purva Pakshi :

- Transference should not be applied in Veda mantra.

Siddantin :

- In Chandogyo Sama Veda, transference not said.
- Yajur and Rig - Transferred said, going to Priya and Apriya.

General Analysis :

Vyasa : Reason :

- When no clarity, refer to corresponding portion elsewhere.
- In Chandogyo, no clarity, Jnani discards karma, What happens to discarded karma not said.

Waste Recycling :

- Burnt, destroyed, recycled, transferred...
- Said in Yajur and Rig - Bring it to Sama - Chandogyo Upanishad.

Purva Pakshi : What is advantage ?

- Jnani discards - More important, gets Jeevan Mukti, relevant.

Significance :

- Why rejected? why in 3rd Pada?

Siddantin :

- Exalted status – Jnani Stuti only by transference.
- Jnana Mahima, Jnani Mahima get only by transference.
- Transference says, whoever worships, Jnani will get all Punyam.
- Worship of Jnani is beneficial.

Guru Stotram :

ज्ञानशक्तिसमारूढस्तत्त्वमालाविभूषितः ।
भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥८॥

Jnyaana-Shakti-Sama-Aruuddhas-Tattva-Maalaa-Vibhuussitah |
Bhukti-Mukti-Pradaataa Ca Tasmai Shrii-Gurave Namah ||8||

(Salutations to the Guru) Who is Equally Mounted on Jnana (Knowledge) and Shakti (Power), and Who is Adorned with the Garland of Tattva (Truth or Absolute Reality), Who Grants both Worldy Prosperity and Liberation; Salutations to that Guru. [Verse 8]

Worship others :

- No Pradata - Loose something.
- Worship Jnani, get Moksha and Laukika benefit.
- Politicians go to mahatmas for election victory, thieves give 5 % cut to Tirupathi.
- Worship wise is like worshipping Ishvara.

Mundak Upanishad :

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman I
tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should Honour the man of Self-realization. [3 – 1 – 10]

Sutra 26 :

हानौ तूपायनशब्दशेषत्वात्कुश
च्छन्दस्तुत्युपगानवत्तदुक्तम् ।

Hanau tupayanasabdaseshatvat
kusacchandastutyupaganavattaduktam

But where only the getting rid (of the good and evil) is mentioned (the obtaining of this good and evil by others has to be added) because the statement about acceptance is supplementary (to the statement about the getting rid of) as in the case of the Kusas, metres, praise and hymns or recitations. This (i.e., the reason for this) has been stated (by Jaimini in Purvamimamsa). [3 – 3 – 26]

General Analysis :

- 15th Adhikaranam Hanyadhi Adhikaranam.
- Sama, Yajus, Rig(Kaushitaki)
- 2 Mantras talk about Jeevan Mukti and Krama Mukti of Mukta Purusha.
- Last life of Upasaka who is going to gain krama Mukti.

What happens to his karmas?

- Some karmas transferred to Priya Purushas who worship him and Papams to Ajnani Purushas.
- Who do harm to him, Enemical to him, Some karmas transferred Yajus and Rig Veda.
- Not literal transference - Not possible to transfer karma from one to another.
- Hence figurative, not literal.

Significance :

- Get indirect benefit – Artha Vada mantra, Glorifies Mukta Purusha.
- Transference of Punyam = Worship of Mukta Purusha is great thing.
- Glorifies Jnani and Jnanam.

- In transference alone, you get Stuti Vakyam not Jnani alone drops Punya Papam.
- Transference in yajur and Rig but not in Sama – Chandogyo Upanishad :

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव
रोमाणि विधूय पापं च- न्द्र इव राहोर्मुखात्प्रमुच्य
धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवा-
मीत्यभिसंभवामीति १

syamacchabatham prapadye sabalacchayamam
prapadyea'sve iva romani vidhuya papa candra iva
rahormukhatpramucya dhutva sariramakrtam krtatma
brahmalokamabhisambhavamityabhisambhavamiti.
Iti trayodasah Khandah.

From the dark may I attain the diverse. From the diverse may I attain the dark. Like a horse shaking its fur [to remove the dirt], I will shake off whatever spot I may have on my character. Like the moon freeing itself from the mouth of Rahu [and regaining its brightness], I will, having accomplished everything, lay down this body and attain that eternal Brahmaloka. [8 – 13 – 1]

- Sama Veda only Says he drops his Punya Papam.

Vyasa :

- Include in Sama Veda – Then alone get Vidya Stutyartham.
- Upasaka Jeevan Mukti Stutyartham, Hanam to Upasaka Shabdat Seshatvat.

Vyasa :

- If Vague Sama Mantra, go to Yajur and Rig Which says Jnani Drops Punya Papa and others carry it away.

Chandogyo – Vague :

- In Veda Purva - Common technique.
- 4 Examples given by Vyasa – From Veda Purva Baga Kusha, Chanda, Stuti, Upaganam.

Kusha :

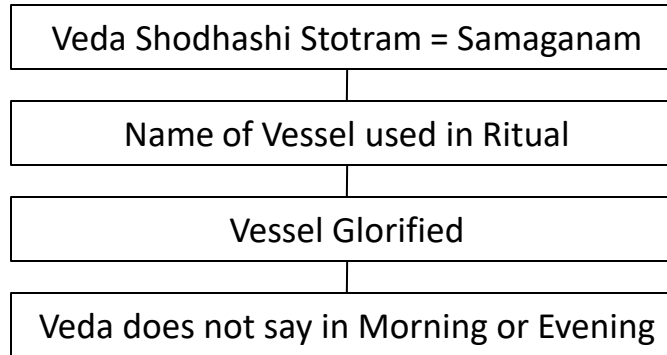
- Small Tvigs from big Branches used to count mantras.
- 1008 – 10 Fingers and 10 Toes, after every 100, one Darbha or Tvig.

Veda :

- Use Tvig of tree to count
- Tvig of which tree, Stotram in Sama Veda, Sama Gana Stotram.
- In big Yagas, there are priests from every Veda.
- Rig Veda - Hota
Yajur Veda - Advaryu
Sama Veda - Udgata - Glorifies Devata.

Atharvanam – Brahma :

- In wedding singing at particular time.



Elsewhere:

- Samayat Jyushite(Sayam – Evening)
- Don't speculate, all in Veda.

4th Example :

- Upaganam - Chorus supportive singing with Udgatha.
- Advaryu – Yajur Veda priest doesn't sing - Other priests join...
- Ha Huei ... in chorus... said in one mantra.
- Kusha - Twig confusion
Chanda – Vedic mantra confusion
Stuti – Sama Stotram confusion
Udganam – Supportive singing confusion.
- Vagueness in Karma Khanda solved with mantras elsewhere.

Confusion :

- When Mukta Purusha is dropping karmas, do some of his karmas, get transferred or not?
- Yes they do, know by Rig, Yajur mantra - Kaushitaki mantra.

Tad Uktam :

- This method mentioned by Jaimini in Purva Mimamsa sutra, not invented by Vyasa.
- Jaimini - Vyasa's disciple gives technical connotations.

Jaimini Sutra : Chapter 10 – 8 – 15

Word Analysis :

a) Hanau Tu :

- Punya papa dropped is alone mentioned, their transference to others has to be understood.

b) Upayana Shabda Seshatvat :

- Punya papa drowning is associated with their transference in the other Veda.

c) Kusha – Chanda – Stutyupagana Vatu :

- This understood from the examples of :
- Kusha, Chanda, Stuti, Upaganam

d) Tad Uktam :

- This has been mentioned by Jamini in Purva Mimamsa Sutra : Chapter 10 – 8 – 15

Significance :

a) Hanou :

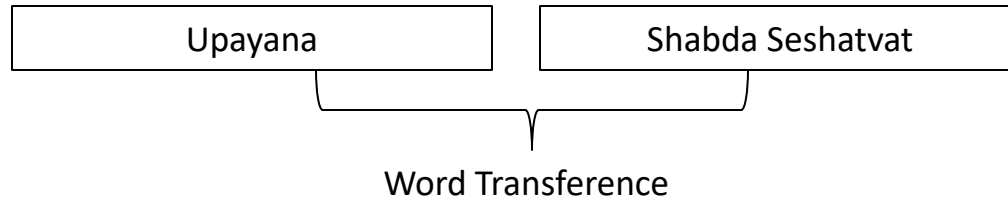
- Dropping of Punya Papam mentioned in Chapter 8 – 13 – 1

b) Tu :

- Transference not mentioned in Chandogyo Upanishad
- Mere dropping alone mentioned when transference not mentioned, you supply transference of Punya Papam.

c) Why Upayanam = Why Transference?

d) Upayana Shabda Seshatvat :



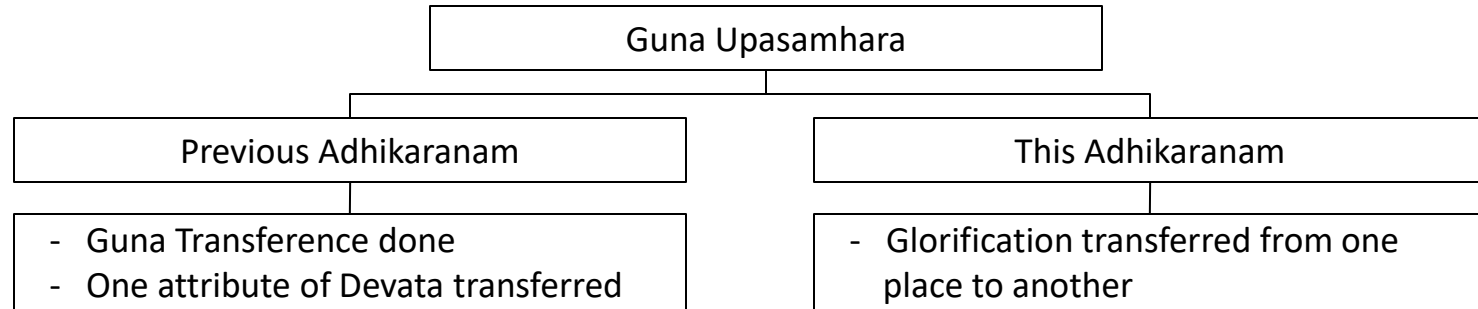
- Word Transference, Grasping by other people - That Word in Rik and yajus - Dropping and Association with transference mentioned.
- In Chandogyo Upanishad – Sama – Transference not Mentioned.

d) Sesha :

- Associated with Upayana Shabda Sambatvat in Rig and Yajur have to be supplied.
- Kusha - Twig
Chanda - Veda Mantra
Stuti - Samaganam
- Upaganam - Supportive chanting - Chorus Vatu = Like.

e) Tad Uktam :

- This is said by Jaimini.
- Hanya Adhikaranam over - Technical, Academic, unique.



Sutra 27 :

साम्पराये
तर्त्तव्याभावात्तथाह्यन्ये ।

Samparaye
tarttavyabhavattathahyanye

(He who attains knowledge gets rid of his good and evil deeds) at the time of death, there being nothing to be attained (by him on the way to Brahmaloaka through those works); for thus others (declare in their sacred texts). [3 – 3 – 27]

- 2 Sutras – (27 to 28)

Samparaye Adhikaranam :

- Technical, textual, academic to understand method of analysis.

Previous :

- Mukta Purusha drops Punya papa, some dropped, transferred.
- Mukta Purusha Jnani free – Karma Mukti, Videha Mukti, Yogya Purusha - Both Mukta Purushas talked.
- For both this is last Janma - Common feature.

In both Chandogyo and Kaushitaki Upanishad :

- Chapter 1 – Verse 4 – Mukta drops all Punya Papam before death.

तं पञ्चशतान्याप्सरसां प्रतिधावन्ति शतं मालाहस्ताः
 शतमाञ्जनहस्ताः शतं चूर्णहस्ताः शतं वासोहस्ताः
 शतं कणाहस्तास्तं ब्रह्मालङ्कारेणालङ्कुर्वन्ति स
 ब्रह्मालङ्कारेणालङ्कृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति स
 आगच्छत्यारं हृदं तन्मनसात्येति तमृत्वा सम्प्रतिविदो
 मज्जन्ति स आगच्छति मुहूर्तान्येष्टिहांस्तेऽस्मादपद्रवन्ति
 स आगच्छति विरजां नदीं तां मनसैवात्येति
 तत्सुकृतदुष्कृते धूनुते तस्य प्रिया ज्ञातयः
 सुकृतमुपयन्त्यप्रिया दुष्कृतं तद्यथा रथेन
 धावयन्नथचक्रे पर्यवेक्षत एवमहोरात्रे पर्यवेक्षत एवं
 सुकृतदुष्कृते सर्वाणि च द्वन्द्वानि स एष विसुकृतो
 विदुष्कृतो ब्रह्म विद्वान्ब्रह्मैवाभिप्रैति ॥४॥

Tam pancashatanyapsarasam pratidhavanti shatam malahastah
 shatamanjanahastah shatam curnahastah shatam vasohastah
 shatam kanahastastam brahmalankarenalankurvanti sa
 brahmalankarenalankrito brahma vidvan brahmaivabhipraiti sa
 agacchatyaram hridam tanmanasatyeti tamritva samprativedo
 majjanti sa agacchati muhurtanyeshtihamste'smadapadravanti
 sa agacchati virajam nadim tam manasaivatyeti
 tatsukritadushkrite dhunute tasya priya jnatayah
 sukritamupayantyapriya dushkritam tadyatha rathena
 dhavayanrathacakre paryavekshata evamahoratre paryavekshata evam
 sukritadushkrite sarvani ca dvandvani sa esha visukrito
 vidushkrito brahma vidvanbrahmaivabhipraiti ॥4॥

Then five hundred Apsaras go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit in their hands. They adorn him with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman (neut.) He comes to the lake Âra, and he crosses it by the mind, while those who come to it without knowing the truth, are drowned. He comes to the moments called Yeshtiha, they flee from him. He comes to the river Vigarâ, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness, heat and cold, &c.) Being freed from good and freed from evil he, the knower of Brahman (neut.), moves towards Brahman. [Chapter 1 – Verse 4]

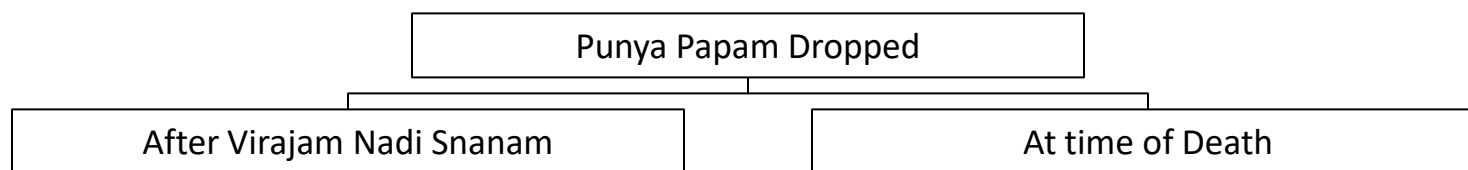
- Enjoyed, destroyed, transferred.
- Total freedom only at time of death because Prarabda continues till last breath.
- Samparaye - At time of death or before death.
- Some mantra talks about dropping Punya - Papa during travel of Upasaka - After death.

Kaushitaki Upanishad :

- Krama Mukti yoga Upasana, travels through Shukla Gathi – Viraja celestial river.
- Takes dip and removes Punya-papam for Mukti.
- Saha Aagachhati.... [Chapter 1 – Verse 4]
- That krama Mukti Yogya Upasaka, while travelling through Shukla Gathi, comes to Virajam Nadi.
- Tatu Sukruta Dushkrute – Videsute shakes off - Washes off – Drops Punyam through the dip.

Controversy :

- How come in Chandogyo Upanishad and previous portion, it says Upasaka drops Punya Papam before death.
- Here after dip in Viraja Nadi - Snanam during travel.



- For Jnani, no question, Jnani gets Videha Mukti here and now.

Here krama Mukti Yogya Upasaka conclusion :

- At death not after Snanam.

General introduction to sutra :

Vyasa gives logic :

- Punya Papam dropped at death, no use of waiting up to Viraga Nadi - why?

Reason :

- Punya, Papam has to be retained if experiences are to be encountered.
- Role of Punya papa is to give Sukha Dukha Anubava.
- No body for Sukha Dukha Anubava required – Only Jnanam to be obtained, Kartavya Abavat.
- Experiences to be encountered = Kartavyam.
- Experiences over, get Jnanam in Brahma Loka, and gain Mukti.
- No more Sukha Dukha Anubava left for him, therefore karmas dropped here.

What is Proof?

- Chandogyo Upanishad and Kaushitaki mantra.

Word Analysis :**a) Samyaraye :**

- Upasaka drops Punya papa at the time of death itself.

b) Tartavya Abavat :

- Because he has no more experiences to be faced, encountered on the way.
- Shukla Gathi Highway not Nungambakam Highway.

c) Anye :

- The other branches of the Veda

d) Tatahi :

- Declares so

Significance :**a) Samparayaha :**

- Death, Marana Pratimati Balam, comes in Katho Upanishad : Chapter 2 – 3 Times.
- Sam and Para and Existence (To go) Dhatu.

- Final Journey
- Mritaha.
- At time of death, all Punya Papas dropped.

b) Tartavya Abavat :

- Pleasures and Pains to be encountered.
- Praptavyam – Sukham Dukham Abavat.
- Brahma Loka, attend class, get Mukti, all A/c settled, no Punya-Papam.

c) Tatani Anye :

- Other branches of Chandogyo Upanishad :

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव
रोमाणि विधूय पापं च- न्द्र इव राहोर्मुखात्प्रमुच्य
धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवा-
मीत्यभिसंभवामीति १

syamacchabatham prapadye sabalacchayamam
prapadyea'sve iva romani vidhuya papa candra iva
rahormukhatpramucya dhutva sariramakrtam krtatma
brahmalokamabhisambhavamityabhisambhavamiti.
Iti trayodasah Khandah.

From the dark may I attain the diverse. From the diverse may I attain the dark. Like a horse shaking its fur [to remove the dirt], I will shake off whatever spot I may have on my character. Like the moon freeing itself from the mouth of Rahu [and regaining its brightness], I will, having accomplished everything, lay down this body and attain that eternal Brahmaloka. [8 – 13 – 1]

- Clarifies at time of Dropping Body, he drops Punya Papam also.
- One more supportive logic in Next Sutra.

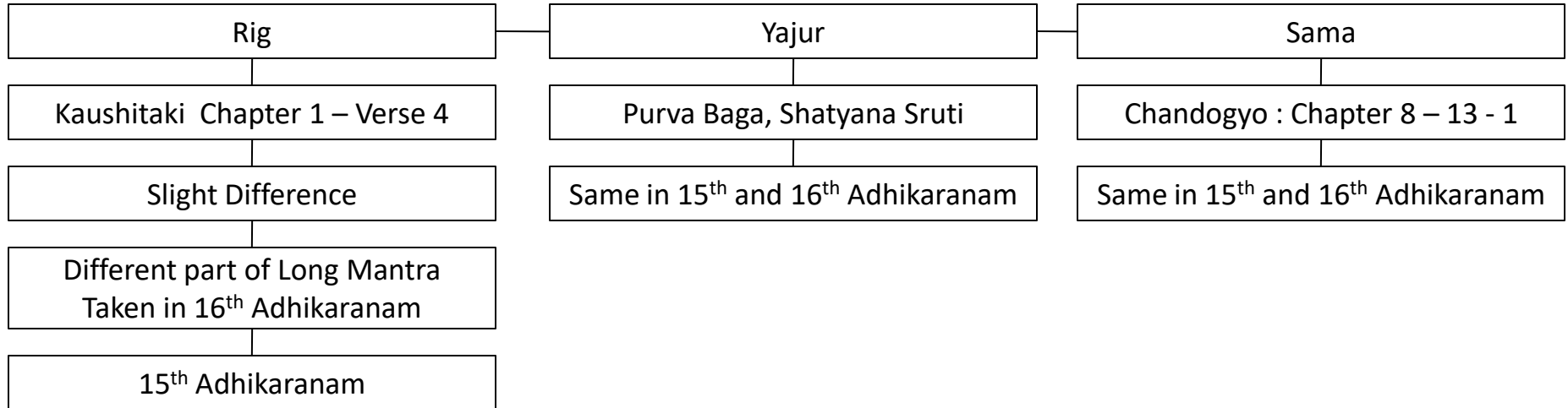
Sutra 28 :

छन्दत उभयाविरोधात् ।

Chhandata ubhayavirodhat

(The interpretation that the individual soul practising Yama-Niyama) according to his liking (discards good and evil works while living is reasonable) on account of there being harmony in that case between the two (viz., cause and effect, as well as between the Chhandogya and another Sruti). [3 – 3 – 28]

- 16th Samparaya Adhikaranam – 27th Sutra – Over.
- 15th Manyathi Adhikaranam.
- Vedic statements in 15th and 16th Adhikaranam same.

16th Adhikaranam :

- Sa Aagachati... [Chapter 1 – Verse 4]

तं पञ्चशतान्याप्सरसां प्रतिधावन्ति शतं मालाहस्ताः
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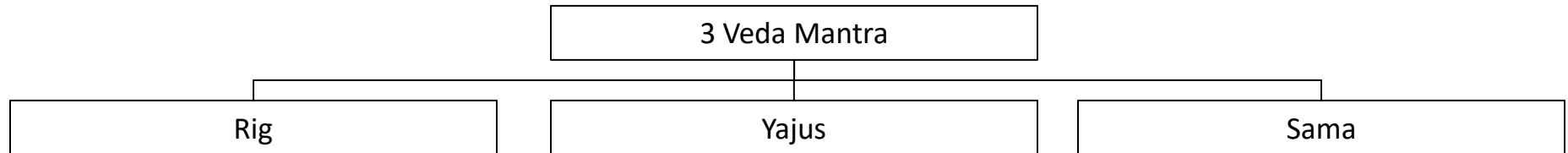
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Chandogyo Upanishad :

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मीत्यभिसंभवामीति १

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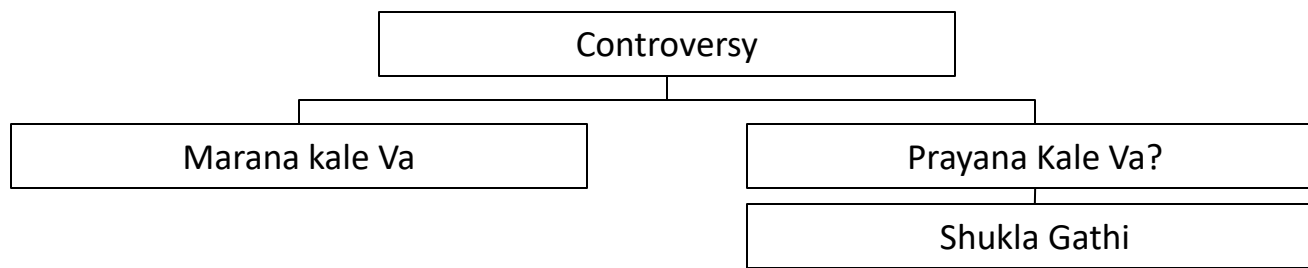
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- Saguna Upasaka drops all Punya Papam before death = During final Janma not Jnani.
- Krama Mukti – No Punar Janma.
- Time of Dropping is Subject matter.

Rig	Yajur and Sama
<ul style="list-style-type: none">- Kaushitaki Upanishad : Chapter 1 – Verse 4- Shukla Gathi Dvara Prayana Kale Punya papa Tyaga	<ul style="list-style-type: none">- During death drops in this Loka Punya Papam

- Upasaka begins travel, Shukla Gathi, Viraja Nadi, crosses Middle of Journey, Punya Papa Tyaga.



- Both view has Sruti support.
- If one Sruti and other Smriti, Sruti wins – Mimamsa Nyaya.
- If 2 Sruti - What is law ?
- Nyaya Sahita Sruti wins, stronger than Nyaya Rahita Sruti.
- Srutyo Paraspam Pathe, Nyaya Petha Gariyase, Sruti Smriti – Parambada – Sruti Gariyasi.
- Rig Veda does not have logical support, Prayana kale Punya Praptaya.
- Yajur and Sama has logical support.
- Discard Rig - Kaushitaki, no logical support, Rearrange – Crosses Virajanadi.
- Bring Punya papa to Marana kale, support in 2 sutras. 1st sutra completed .
- After Marana kale, when Upasaka travels, need not have Punya papa remaining at all.
- If he drops only at Viraja Nadi, left body, intermediary stage, some Punya Papam to be dropped.
- What is purpose of remnant residual Punya-Papa?
- Only required for Sukha Dukha Anubava.
- During intermediary stage, no Sukha Dukha Anubava because body required.
- Will take Shariram for Vedanta Sravanam in Brahmaloaka.
- No question of necessity of Punya Papam, therefore Taratavya Abavat.
- No Praptavya Sukha – Dukham Anubava.
- Experiences to be encountered is not there, 2nd Argument – Next Sutra.

छन्दत उभयाविरोधात् ।

Chhandata ubhayavirodhat

(The interpretation that the individual soul practising Yama-Niyama) according to his liking (discards good and evil works while living is reasonable) on account of there being harmony in that case between the two (viz., cause and effect, as well as between the Chhandogya and another Sruti). [3 – 3 – 28]

- No Logical support in sutra.

Logical problems also :

- Upasaka will enjoy freewill only as long as Manushya Sharira is there.
- Papa Neutralisation only in Manushya Shariram is there.
- Once Shukla Gathi travel starts, Upasak has no Manushya Shariram.
- For Sravanam, new Shariram in Brahmaloaka.
- Prayana kale – No Shariram, No freewill.
- Can't do Sadhana during travel, No Upasana / Karma... Shariram and will required.
- Residual Punya Papam will lead to some other Punar Janma.
- Kaushitaki - Seeker crosses Viraja Nadi only indicated.
- Does not indicate freewill, Can't take will based decision as Sadhana.
- Shukla Gathi Prayana not will based event, Can't give any Phalam, no Sadhana.

Example :

- Milk from cow used for Rudra Abhishekam, Will cow get Punyam for Shiva Puja?
- Cow has no will to request or decide, no think, plan, request.
- Person has choice for coffee / Abhishekam.

Example :

- Tiger kills deer no Papam - Instinct based, not will based.
- When tiger not hungry, tiger will not kill for hunting purpose.
- Travel like animals action, therefore can't do Punya Papa Shayam.
- Shayam only in Manushya Janma, in agreements with other 2 Veda Vakhyas.
- Punya Papam renounced during death, Shatyayih Sruti and Chandogyo.

Another Reason :

- Krama Mukti, result of Upasana, between Upasana and Punya papa Tyaga in all Upanishads.
- Nimitta, Naimitta Sambanda said in all Upanishads.
- If you go by Kaushitaki Upanishad, Upasaka does not destroy all Punya Papam - Retains some Punya Papam.

What is final cause of Punya papa Tyaga, glory ?

- Not for Upasana - Glory goes to Viraja Nadi Snanam, Final purification in Viraja Nadi.
- Snanam not mentioned in Shastra as krama Mukti Sadhana.

Word Analysis:

a) Chandataha :

- This is true because of presence of freewill - Before death.

b) Ubaya Avirodhat :

- And because it is in agreement with other 2

Significance :

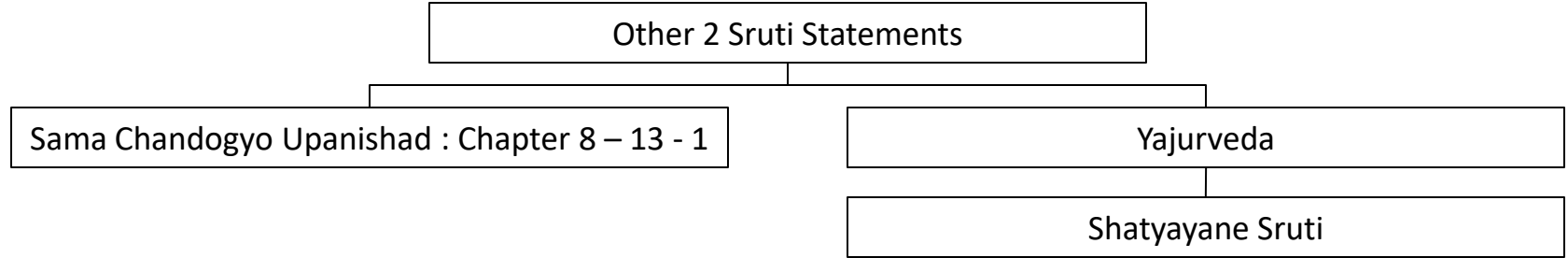
a) Chandataha :

- Because of presence of freewill, my interpretation is correct, Chandaha = Freewill.
- Before Maranam, freewill is available for neutralising all Punya Papam.
- During Shukla Gathi, free will not available to neutralise Punya Papam.

b) Avirodha :

- Agreement - Non contradiction.
- Virodha = contradiction.

c) Ubaya = The other two :



Chandogyo Upanishad :

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव
रोमाणि विधूय पापं च- न्द्र इव राहोर्मुखात्प्रमुच्य
धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवा-
मीत्यभिसंभवामीति १

syamacchabatham prapadye sabalacchayamam
prapadyea'sve iva romani vidhuya papa candra iva
rahormukhatpramucya dhutva sariramakrtam krtatma
brahmalokamabhisambhavamityabhisambhavamiti.
Iti trayodasah Khandah.

From the dark may I attain the diverse. From the diverse may I attain the dark. Like a horse shaking its fur [to remove the dirt], I will shake off whatever spot I may have on my character. Like the moon freeing itself from the mouth of Rahu [and regaining its brightness], I will, having accomplished everything, lay down this body and attain that eternal Brahmaloka. [8 – 13 – 1]

- In Sutra – 26 2 statements given, in Agreement with cause and effect relationship.

Cause	Effect
Upasana	Krama Mukti

- Will fit only if Upasaka drops all Punya Papam at time of death and attains krama Mukti.
- Otherwise credit / Cause will be taken by Viraja Nadi Snanam, final purification portion.
- This shouldn't happen, One more Purva Mimamsa Nyaya Applied.
- Why Kaushitaki Upanishad gives order in different Manner and confuse us.
- Sa Agachhati...(Chapter 1 – Verse 4) Kaushitaki Upanishad.

Chronological Order :

- Upasaka dies
- Takes route – Shukla Gathi
- Shore of Viraja Nadi, Crosses without will, events happen.
- Drops all Punya Papam, rearrange order.
- Tat Sukrute Vidhinute, Sa Agachhati, Changing textual order in favour of logical order is Purva Mimamsa Rule.
- Changing Sruti for logical order allowed.
- In Purva Mimamsa Shastram, Study order very elaborately – Deal with Ritual.
- Any Karma = Order of Events.

Example :

- Malai first or introduce, Welcome speech before or after Prayer.
- When Krama Vague – How you arrive at proper Krama.
- Look for indirect indicators = 6 Krama Bodhaka Pramanam, Vini Yojaka – 6 Pramanam.
- Sruti, Artha, Patha, Sthana, Mukhya, Pravirthi.

Example :

- Ritual Taken.
- If 2 give contradictory report which is taken?
- Sruti – Strongest, Artha – Next.
- When textual and logical order, logical order wins.
- Textual order changed in favour of logical order.
- Patha Krama – Textual order weaker, Artha Krama – Logical order stronger.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [2 – 1 – 3]

1st Line :

- Textual order – Weak.

2nd Line :

- Pancha Buta – Srishti should be 1st logically, hence change order while reading.
- “By heart Tattva Bodha”

Purva Mimamsa Rule :

- Logical order superior to textual order.
- In Keeping with this rule, change reshuffle Kaushitaki mantra, Tat Sukrute Vidhushnute real first.
- Change rig veda mantra order, don't change Sama and yajur Veda mantra.
- Because logical order is superior.

गतेरर्थवत्त्वमुभयथान्यथा
हि विरोधः ।

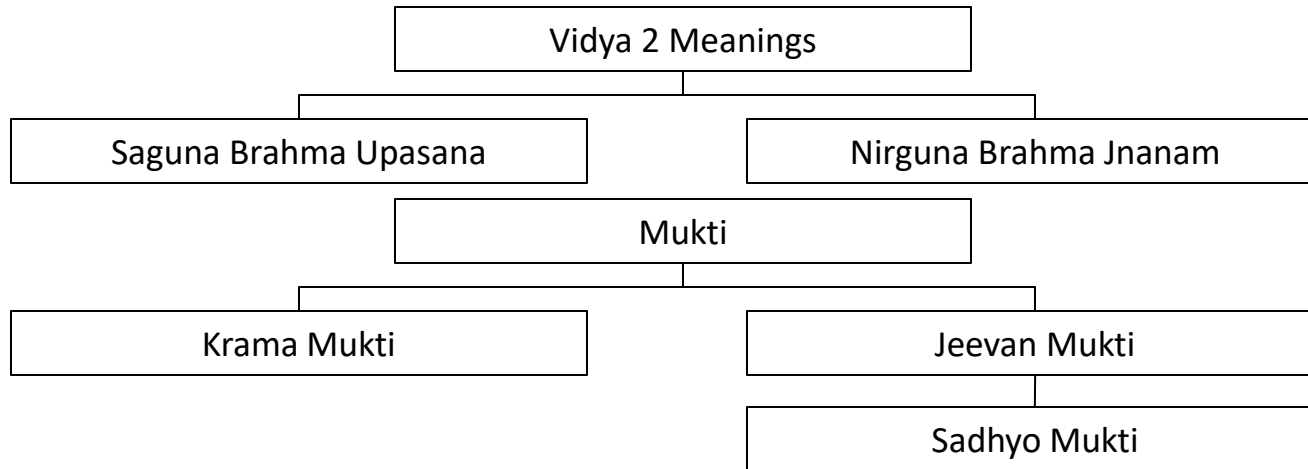
Gaterarthavattvamubhayathanyatha
hi virodhah

(The soul's) journey (along the path of the gods, Devayana) is applicable in a two-fold manner, otherwise there would be contradiction (of scripture). [3 – 3 – 29]

- 17th Adhikaranam – 2 Sutras (29 to 30), Gather Artavat Adhikaranam.
- General introduction to 17th Adhikaranam.

Topic : Mukti :

- Vidya and Mukti used loosely.



- Vidya (Saguna Brahma Upasana) produces Krama Mukti.
- Vidya (Nirguna Brahma Jnanam) Produces Jeevan Mukti.
- Vidya Phalam Moksha.

Moksha Definition :

- Sakala Punya Papa Nashaha.
- Mukti → Shukla Gathi.

Controversy :

- Whether Shukla Gathi portion Apply's to both Mukti or Partially.

Answer :

- Siddantin - Apply partially only to Saguna Brahma Upasana Vidya Mukti, not in Nirguna Brahma Jnanam.

Sutra 29 :

गतेरर्थवत्त्वमुभयथान्यथा
हि विरोधः ।

Gaterarthavattvamubhayathanyatha
hi virodhah

(The soul's) journey (along the path of the gods, Devayana) is applicable in a two-fold manner, otherwise there would be contradiction (of scripture). [3 – 3 – 29]

General introduction :

- In Visishta Advaitam, Vidya refers to Saguna Brahman Upasana only.
- Mukti – Krama Mukti – Jeevan (Mukti followed by Videha Mukti)

Gita : To Saguna Brahma Upasana as Means Krama Mukti Chapter :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Should Shukla Gathi be included in both Mukti?

Purva Pakshi :

- Include in both Mukti, for all Upasakas and Jnanis.

Siddantin :

- Shukla Gathi only for Upasaka – Krama Mukti not for Jnanis.
- Jnani does not travel, can't travel, all 3 Sharirams dissolved.
- Can't apply Shukla Gathi for Such Jnanis

Word Analysis :

a) Arthavatvam fathe :

- Validity of travel

b) Ubayatha :

- Is partial

c) Anyatha Hi :

- Otherwise

d) Virodha :

- There will be scriptural contradiction.

Significance :

a) Gathehe : (6th case)

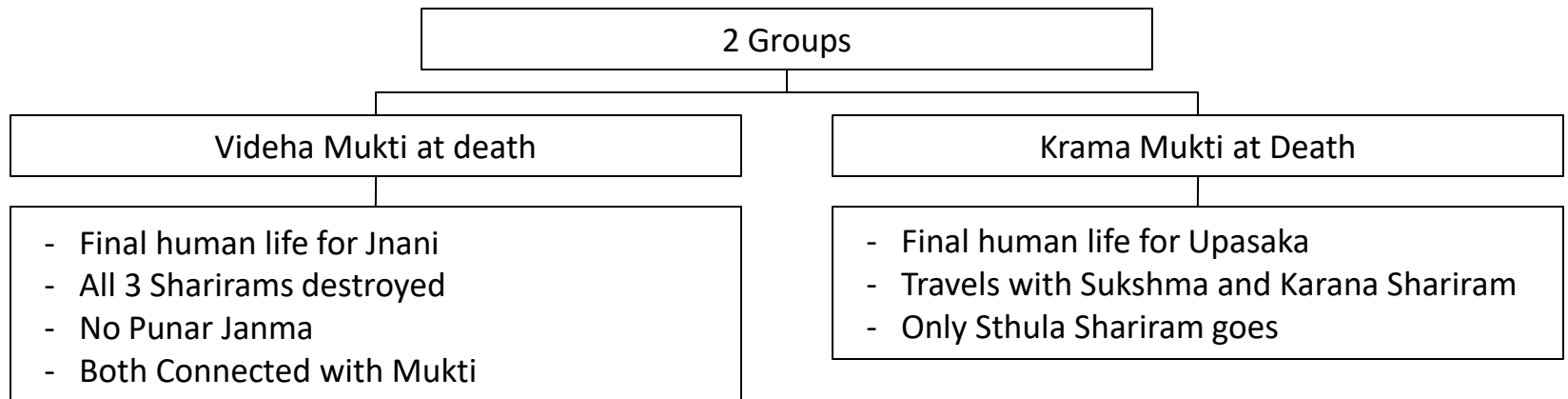
- Gati = Shukla gathi as part of Mukti.

b) Artavatvam :

- Validity, applicability meaning fullness.

c) Ubayatha :

- Vibagena, only partial don't apply for all would be liberated people.



d) Anyatha Hi : Otherwise

- If you uniformly apply Shukla Gathi for Saguna.
- Upasakas and Nirguna Jnanis, Jnanis can't travel, your likes and dislikes not Pramanam, Pratyaksham, not seen after death, who has seen Krama or Videha Mukti and reported back?

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim,
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti || 3 ||

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – 1 – 3]

- Merges into Brahma here and now.

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥
इति नु कामयमानः; अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṁ mano yatra niṣaktamasya |
prāpyāntaṁ karmaṇastasya yatkiñceha karotyayam |
tasmāllokātpunaraityasmai lokāya karmaṇe ||
iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmantī,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following pithy verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- His Sukshma Shariram does not leave body at all.
- If it goes through Sukshma Nadi, relevant only if Prana, Sukshma Shariram leaves.

Mundak Upanishad :

- Artha Baga Brahmana Na Tasya Prauraha Utkramanti.

Katho Upanishad :

- Atra Brahma Samashnute... Merges into Brahman here and Now no Vaikunta Loka.
- Atre – Here in this life itself Anyatha – Universally.

e) Sruti Virodha :

- Mundak Upanishad : (Chapter 3 – 1 – 3).

Katho Upanishad End :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samashnute ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् ।

Upapannastallakshanarthopalabdherlokavat

(The two-fold view taken above) is justified because we observe a purpose characterised thereby (i.e., a purpose of the going) as in ordinary life. [3 – 3 – 30]

- Reinforcement of same idea, Apply Gathi Partially.
- One type takes – Shukla Gathi.
- One does not, imagine Purva Pakshi – Question.
- Why we can't say Shukla Gathi is there for all.
- No caste, Gender discrimination Jnani – No Gathi.

Purva Pakshi : 1st Says :

- Both Travel

2nd :

- Let both not Travel.
- Says Upasaka does not travel, attains Moksha here.

Vyasa :

- You don't decide as per your likes and dislikes.

Go to Shastram :

- Shastram alone talks about Upasakas travel.
- Apaurusheya Vishaya – Shastra Reveals.
- Shastra Says – Upasakas travel.

Ramana :

- Some report, light went out after body died, Atma of Ramana cannot travel – Sthula no travel.
- Only Sukshma, Karana Travels – Shukla Gathi – Ajnani.
- Kaushitaki, Taittriya, Katho –Proof.

Taittriya Upanishad :

स य एषोऽन्तरहृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः । अन्तरेण तालुके ।
य एष स्तन इवावलंबते ।
सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।

Sa ya eso'ntarhrdaya akasah,
tasminnayam puruso manomayah,
amrto hiranmayah, antarena taluke,
ya esa stana ivavalambate, sendrayonih,
Yatrasau kesanto vivartate, vyapohya sirsakapale

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' or 'Entity'. Between the palates, that which Hangs like nipple (The uvula), that is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 – 6 – 1]

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ॥ २ ॥

bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityāditye | maha iti brahmaṇi |
āpnoti svārājyam | āpnoti manasaspatim |
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
etattato bhavati | ākāśaśarīraṁ brahma |
satyātma prāṇārāmaṁ mana ānandam |
śāntisamṛddhamamṛtam, iti Pracinayogyopassva || 2 ||

With the word bhuh, he stands in fire; in the air in the shape of bhuvah; as suvah in the sun; in the Brahman as Mahah. He obtains self-effilgence. He obtains lordship over minds; he becomes the lord of speech, lord of the eyes, lord of the ears, the lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient yoga culture, meditate. [1 – 6 – 2]

Katho Upanishad End :

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

śataṁ caikā ca hr̥dayasya nāḍyastāsāṁ mūrdhānamabhiniḥsṛtaikā |
tayordhvamāyannamṛtatvameti viṣvaṁṇanyā utkramaṇe bhavanti || 16 ||

Hundred and one are the nerves of the heart; of them one (i.e. Susumna) penetrates the crown of the head. Going upwards through that (Nerve) one attains immortality. The others (departed) lead differently. [2 – 3 – 16]

Vyasa takes Kaushitaki Upanishad :

स आगच्छति तिल्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स
आगच्छति सायुज्यं संस्थानं तं ब्रह्म स प्रविशति
आगच्छत्यपराजितमायतनं तं ब्रह्मतेजः प्रविशति स
आगच्छतीन्द्रप्रजापती द्वारगोपौ तावस्मादपद्रवतः स
आगच्छति विभुप्रमितं तं ब्रह्मयशः प्रविशति स
आगच्छति विचक्षणामासन्दीं बृहद्रथन्तरे सामनी
पूर्वो पादौ ध्यैत नौधसे चापरौ पादौ वैरूपवैराजे
शाववरैवते तिरश्ची सा प्रज्ञा प्रज्ञया हि विपश्यति स
आगच्छत्यमिताजसं पर्यङ्कं स प्राणस्तस्य भूतं च
भविष्यत्त्वं पूर्वो पादौ श्रीश्चैरा चापरौ
बृहद्रथन्तरे अनूच्ये भद्रयज्ञायज्ञीये
शीर्षण्यमृचश्च सामानि च प्राचीनातानं यजूंषि
तिरश्चीनानि सोमांशव उपस्तरणमुद्गीथ उपश्रीः
श्रीरूपबर्हणं तस्मिन्ब्रह्मास्ते तमित्थं वित्पादेनैवाग्र
आरोहति तं ब्रह्माह कोऽसीति तं प्रतिब्रूयात् ॥ १॥

sa agacchati tilyam vriksham tam brahmagandhah pravishati sa
agacchati sayujyam samsthanam tam brahma sa pravishati
agacchatyaparajitamayatanam tam brahmatejah pravishati sa
agacchatindraprajapati dvaragopau tavaśmadapadravataḥ sa
agacchati vibhupramitam tam brahmayashah pravishati sa
agacchati vicakshanamasandim brihadrathantare samani
purvau padau dhyaita naudhase caparau padau vairupavairaje
shakvararaivate tirashci sa prajna prajnaya hi vipashyati sa
agacchatyamitaujasam paryankam sa pranastasya bhutam ca
bhavishyacca purvau padau shrishcera caparau
brihadrathantare anucye bhadrayajnayajniye
shirshanyamricashca samani ca pracinatanam yajumshi
tirashcinani somamshava upastaranamudgitha upashriḥ
shrirupabarhanam tasminbrahmaste tamitthamvitpadenaivagra
arohati tam brahmaha ko'siti tam pratibruyat || 5 ||

He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Sâlagya, and the flavour of Brahman reaches him. He approaches the palace Aparâgita, and the Splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragâpati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshanâ. The Sâman verses, Brihad and Rathantara, are the eastern feet of that throne ; the Sâman verses, Syaita and Naudhasa, its western feet; the Sâman verses, Vairûpa and Vairâga, its sides lengthways (south and north); the Sâman verses, Sâkvara and Raivata, its sides crossways (east and west). That throne is Pragñâ, knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prâna (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Sâman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Sâman verses, Bhadra and Yagñâyagñîya, are its cross-sides at the head and feet (east and west); the *Rik* and Sâman are the long sheets (east and west); the *Yagus* the cross-sheets (south and north); the moon-beam the cushion; the Udgîtha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer: [Chapter 1 – Verse 5]

Gist :

- Vivid Description – How Upasaka reaches Brahma Loka.
- Glory of Brahma Loka - Perfumes, Brahmaji in bed, Vishnu lying down.
- Paryanka Vidya (Bed Vidya), wonderful conversation...
- Hence travel has to be accepted.
- Destination indicates travel, Another body acquired for Upasakas.

For Jnani :

- Avyavaharyam Brahma, Ashariram, no conversation.
- Accept Gathi for Upasakas and no Gathi for Jnanis.

Word Analysis :

a) Upapannaha :

- This is proper

b) Tal Lakshanartho Upalabdena :

- Because a result which indicates travel is found in Kaushitaki.

c) Lokatvat :

- As in the world

d) Upannaha :

- Travel is logical, proper, upasaka must have travel, not identified with Jnani.

Why Tal Lakshana Upa Labde?

- Lakshana = Indicator
- Arthaha = Phalam, result, Upalabdihi - Is found.
- Result which indicates travel is found.

Brahma Loka Prapti :

- Brahman Parayankam Prapti - Bed of Brahman.
- Arthaha – All Results indicated by Arthaha.
Brahman Praptihi = Brahman Sambanda Praptihi.
- Talking to Brahmaji - Is indicator of travel .
- Now in Bhu Loka, Brahma Loka is result.

e) Upalabdihi :

- Is found in Kaushitaki – 1st Chapter - 5th Mantra

f) Lokavatu :

- Derived from common experience.

Example :

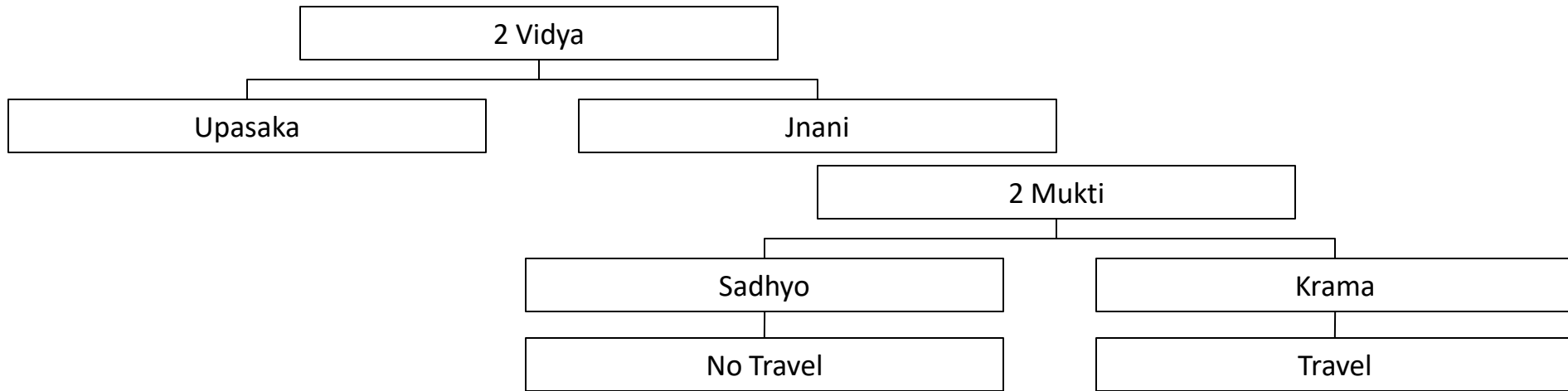
- Arogya Prapti = Attaining health by Rogi – Sick, Grama Praptihi.

Prapti :

- Attainment common for both, one indicates travel another no travel, Use discretion.
- Grama – Far away, Physical travel required.

Arogyam :

- Our Nature, no travel in Upasaka – Brahma Loka – Requires.
- Travel different from Bhu Loka.
- For Jnani, Brahma Loka, No Travel, Brahman = Arogyavan, my Nature, sit quiet to gain Nature common sense uncommon.
- 17th Adhikaranam Over.



- Vidyaya Mukti – Use common sense.

Sutra 31 – One Sutra :

अनियमः सर्वासामविरोधः
शब्दानुमानाभ्याम् ।

Aniyamah sarvasamavirodhah
sabdanumanabhyam

There is no restriction (as to the going on the path of the gods for any Vidya). There is no contradiction as is seen from the Sruti and Smriti. [3 – 3 – 31]

- 18th Adhikaranam - Aniyamadhikaranam.

Vishaya : Upasakas

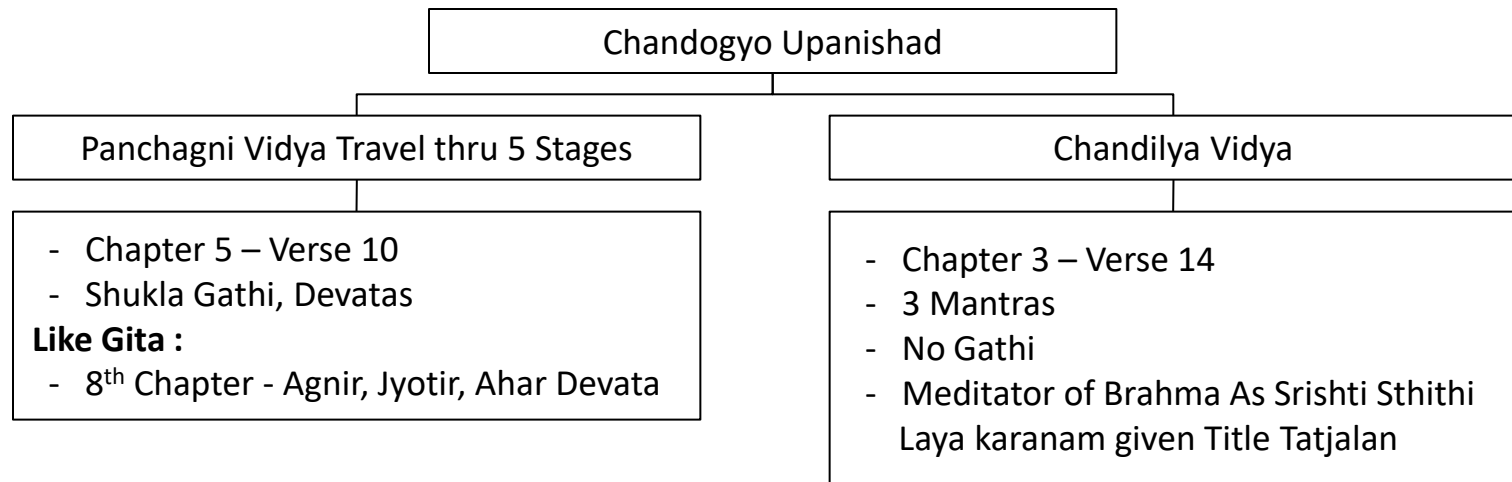
- 17th Adhikaranam = Jnani and Upasakas – Travel and No travel, here only Upasakas.

b) Samshaya :

- Do all Upasakas have travel?

c) Purva Pakshi - Go by Sruti :

- Travel after death, sometimes Sruti talks about travel, sometimes not In some places.
- Upasaka and Shukla Gathi mentioned, in Some places.



Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Both Saguna Ishvara Upasana not Nirguna Brahman Jnanam.
- In Chandilya Vidya, no Shukla Gathi.

Suppose One Meditates :

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

sarvam khalvidam brahma tajjalan iti santa upasita.
atha khalu kratumayah puruso yathakraturasmilloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita.

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 – 14 – 1]

- Tat Jam – Brahman is Srishti Karanam
- Tal lam – Brahman is Laya karanam, Tal Ananam Brahman Sthithi Karanam.
- Suppose person practices Chandilya Vidya, will he go through Shukla Gathi or not.

Purva Pakshi :

- Upanishad does not say

Siddantin :

- All Upasakas will go through Shukla Gathi.

Vyasa : General Analysis :

- All Upasakas have Shukla Gathi - Sruti clarifies.
- Shabda = Sruti Pramanam, Anumanam = Smriti Pramanam not inference here.

ते य एवमेतद्दिदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति,
 अर्चिषोऽहः, अह आपूर्यमाणपक्षम्, आपूर्यमाणपक्षाद्यान्षणमासानुदङ्डादित्य एति;
 मासेभ्यो देवलोकम्, देवलोकदादित्यम्, आदित्याद्देद्युतम्;
 तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति;
 ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī aranye śraddhām satyamupāsate,
 te'rcirabhisambhavanti, arcīṣo'haḥ, ahna āpūryamāṇapakśam,
 āpūryamāṇapakśādyāṇṣaṇmāsānudanāṇāditya eti;
 māsebhyo devalokam, devalokādādityam, ādityādvaidyutam;
 tānvaidyutānpuruṣo mānasa etya brahmalokān gamayati;
 te teṣu brahmalokeṣu parāḥ parāvato vasanti; teṣāṃ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighthing. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [6 – 2 – 15]

- Panchagni repeated as in Chandogyo Upanishad.
- At end – Shukla Gathi Mentioned, not only for this Upasaka, other Upasakas will also go through Shukla Gathi, who practice any Saguna Upasana.

Smriti – Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Janaha... All Saguna Upasanas generic term without specifying any Upasaka.

Lecture 288

- 18th Aniyamadhi Adhikaranam
- Shukla Gathi for Upasakas.

Chandogyo Upanishad :

- Chapter 5 – 10 – Panchagni mentions Gathi.
- Chapter 3 – 14 - Chandilya doesn't mention, is there Nyaya – Restriction.
- No restriction - All travel Shukla Gathi - All may not get krama Mukti.
- All Upasakas travel Shukla Gathi and go to Brahmaloka, may not get Mukti.
- Return from Brahmaloka - Gita :

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनो ऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६ ॥

Worlds up to the “World-of-Brahmaji” are subject to rebirth, O Arjuna; but he who reaches me, O Kaunteya, has no re-birth. [Chapter 8 – Verse 16]

- Worlds up to Brahmaloka, are subject to rebirth.
- Apratika Alambanam Ayati, Adhikaranam discusses this later.
- Here Shukla Gathi Travel only.

Karmis	Jnani	Intermediary Upasanas
Krishna Gathi	Agathi	Shukla Gathi

- Shabda – Sruti Pramanam – Brihadaranyaka Upanishad :

Brihadaranyaka Upanishad :

ते य एवमेतद्दिदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति,
अर्चिषोऽहः, अह आपूर्यमाणपक्षम् आपूर्यमाणपक्षाद्यान्वषण्मासानुदङ्ङादित्य एति;
मासेभ्यो देवलोकम्, देवलोकदादित्यम्, आदित्याद्वैद्युतम्;
तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति;
ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥ १५ ॥

te ya evametadviduḥ, ye cāmī aranye śraddhām satyamupāsate,
te'rcirabhisaṁbhavanti, arciṣo'haḥ, ahna āpūryamāṇapakṣam,
āpūryamāṇapakṣādyāṇṣaṇmāsānudanñāditya eti;
māsebhyo devalokam, devalokādādityam, ādityādvaidyutam;
tānvaidyutānpuruṣo mānasa etya brahmalokān gamayati;
te teṣu brahmalokeṣu parāḥ parāvato vasanti; teṣāṁ na punarāvṛttiḥ || 15 ||

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighthing. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [6 – 2 – 15]

Anumanam – Smriti – Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

- Here all Upasakas in General Taken Satyam = Sagunam Brahma.
- Aranyam – Vanaprastha Ashrama – Upasana Pradhanam.

General Equation :

Grihasta	Vanaprasta	Sanyasa
Karma	Upasana Pradhanam	Jnana Pradhanam

Gita :

- Saguna Upasaka - Brahma Viduha janaha.
- All Upasakas go through Shukla gathi.

Word Meaning :**a) Aniyamaha :**

- Shukla Gathi is Common.

b) Sarvasam :

- For all Upasakas

c) Avirodha :

- This is in agreement

d) Shabda – Anumanabyam :

- With the statements of Sruti and Smriti.

e) Animayah :

- Without restriction - Free for all unrestricted.

f) Sarvasam :

- Upasanam – Vidyanam common route for all Upasakas.

g) Avirodha :

- No contradiction, Agreement universal Shukla Gathi is in agreement with Shabda Anubyanam.
- Agree with Tritayavibakti.
- Shabda = Sruti – words - Sources of, knowledge - Refers to Sruti alone not physics book knowledge.
- Book knowledge with another first by Pratyaksham.
- Newton got by Anumanam - Gravitational force - He is not producer of knowledge but carrier of knowledge.
- I am carrier of clip - Not producer of clip.

- Worldly books - Carrier of information.
- Knowledge produced in author without book, Carrier of knowledge not Pramanam but Anuvadaka.
- Vakhyani = Worldly books, None produces knowledge.
- Who produces knowledge for Bhagawan? Bhagawan eternally omniscient.
- Omniscience = Locus where knowledge need not be produced.
- Shabda = Vaidika Shabda Sruti Pramanam.

Why called Anumanam?

- Jnanis have no Gathi, Jnanis Sukshma Shariram does not leave Sthula Shariram.

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः—योऽकामो

निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,

ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |

tadeva saktah saha karmaṇaiti

liṅgaṁ mano yatra niṣaktamasya |

prāpyāntaṁ karmaṇastasya yatkiñceha karotyayam |

tasmāllokātpunaraityasmai lokāya karmaṇe ||

iti nu kāmayamānaḥ; athākāmayamānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāmantī,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following pithy verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 – 4 – 6]

- Prana does not go out, merges into Samashti.
- Karana Sharira resolves here, no question of taking another body.

Reason :

- Jnani does not Aquire Agami - No ego problem.

Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

But he, who knows the truth, O Mighty armed, about the divisions of the qualities and (Their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

- No Aham Abimana – Therefore Agami avoided.
- Prarabda exhausted, goes through experiences of Sukham and Dukham, Mana – Apamana.
- Sanchita burnt by knowledge.

Ajnani :

- Sanchita remains from Sanchita next Prarabda collected.

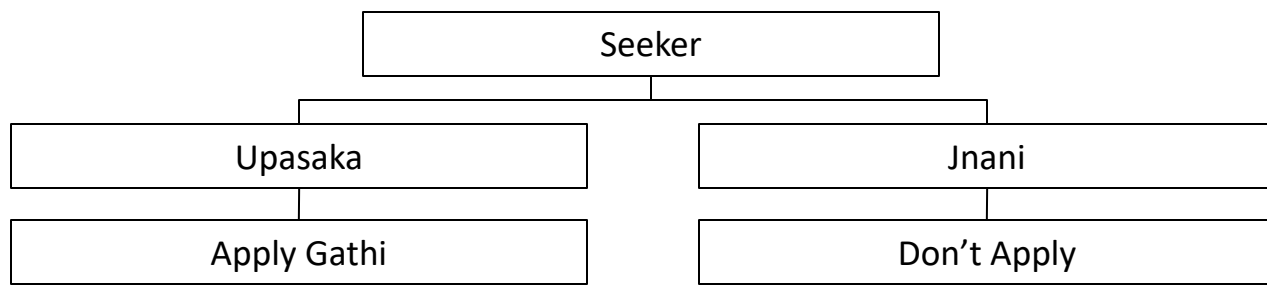
Example :

- Ramana left body with a light, celestial phenomena takes place.
- Don't connect light to Sukshma Sharira leaving or Atma.
- Atma light is all pervading, can't travel - Gita :

अच्छेद्यो ऽयमदाह्यो ऽयमक्लेद्यो ऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥ २-२४ ॥

This self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Therefore Gathi should be partially applied.

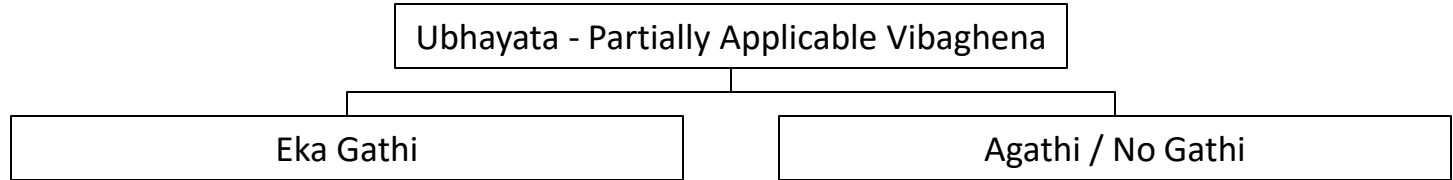


This is 17th Adhikaranam - General introduction :

- Now General analysis Sutra 29

Vyasa :

- Shukla Gathi only partially applicable, not for all Purusha.
- Apply for only Mukta Yogya Purushas.



Logic – Pramana – Sruti :

- Jnani merges into Brahma here and Now without travelling.

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyash pasyate rukma-varnam kartaram-isam purusam brahma-yonim,
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti || 3 ||

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipose.
[III – I – 3]

- Wise have knowledge, Akarta, Abokta Ishvara - Nirguna Brahman.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

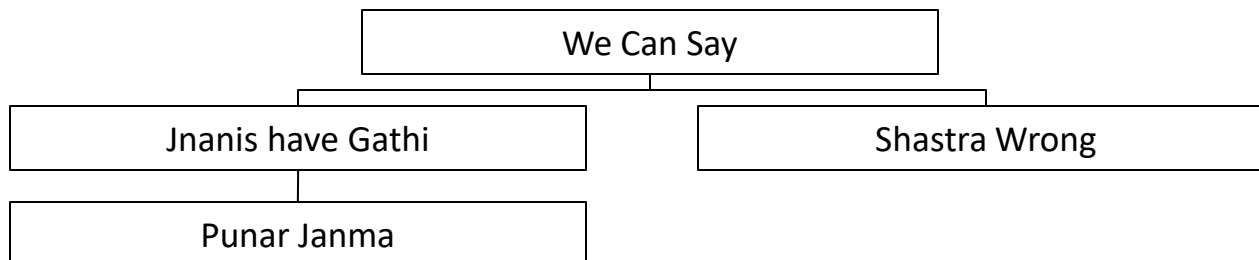
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Sagunam Brahman perched on Same tree.
- One bird Knowing, other bird is not, knowing bird is Akarta Bird.
- He is Vidwan – Punya Papa Viduya, drops all Punyam and Papam at once.
- Free from all impurities including Agyanam.
- He Attains Absolute identity with Brahman not Partial Similarity.

Identical	Similar
<ul style="list-style-type: none">- Oneness with Brahman, no travel- Absolute- Jivatma = Paramatma, Paramatma = Jivatma- No Shukla, Krishna Gathi	<ul style="list-style-type: none">- Jiva = Mini Paramatma

Purva Pakshi :

- In Shastra – There is Reference of Jnani Taking rebirth.
- Travel and Sharira Grahanam is there.



तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताँ सर्वं ह पश्यः प-
श्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्त-
धा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विं-
शतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थी-
नां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति भगवान् सनत्कुमा-
रस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २
इति सप्तमाध्याये षड्विंशः खण्डः २६

tadesa slokah - na pasyo mrtyum pasyati na rogam nota duhkhatam.
sarvam ha pasyah pasyati sarvamaapnoti sarvasah. iti.
sa ekadha bhavati tridha bhavati pancadha.
saptadha navadha caiva punascaikadasa (sah) smrtah.
satanca dasa caikanca sahasrani ca visamti.
aharasuddhau sattvasuddhih sattvasuddhau dhruva smrtih.
smrtilambhe sarvagranthinam vipramoksah.
tasmai mrddatakasayaya {devarsaye naradaya} tamasah param darsayati
bhagavan sanatkumara. tam skanda ityacaksate tam skanda ityacaksate.
iti chandogyopanisadi saptamo 'dhyayah

Here is a verse on the subject: 'He who has realized the self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].' He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one's mind becomes pure. If the mind is pure, one's memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]

- Sanatkumara Rishi, Jnani, appears as Skanda lord Subramanian.

Narada – Disciple :

- Sanatkumara is Brahmajis Manasa Putra.

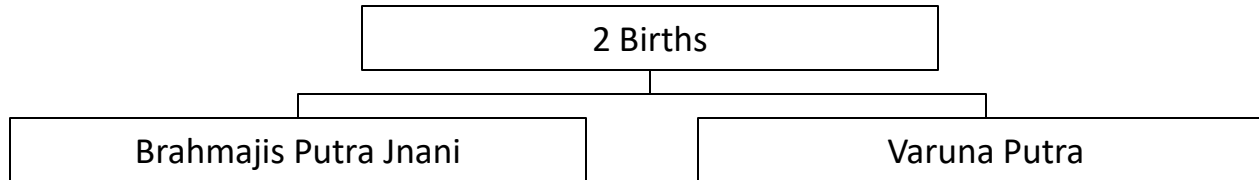
Taittiriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच ।
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

bhrgurvai varunih varunam pitaramupasasara,
adhihi bhagavo brahmeti, tasma etatprovaca,
annam pranam caksuh srotram mano vacamiti ॥ 1 ॥

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, “O revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, prana, the eyes, the ears, the mind and the speech – are Brahman”. [III – I – 1]

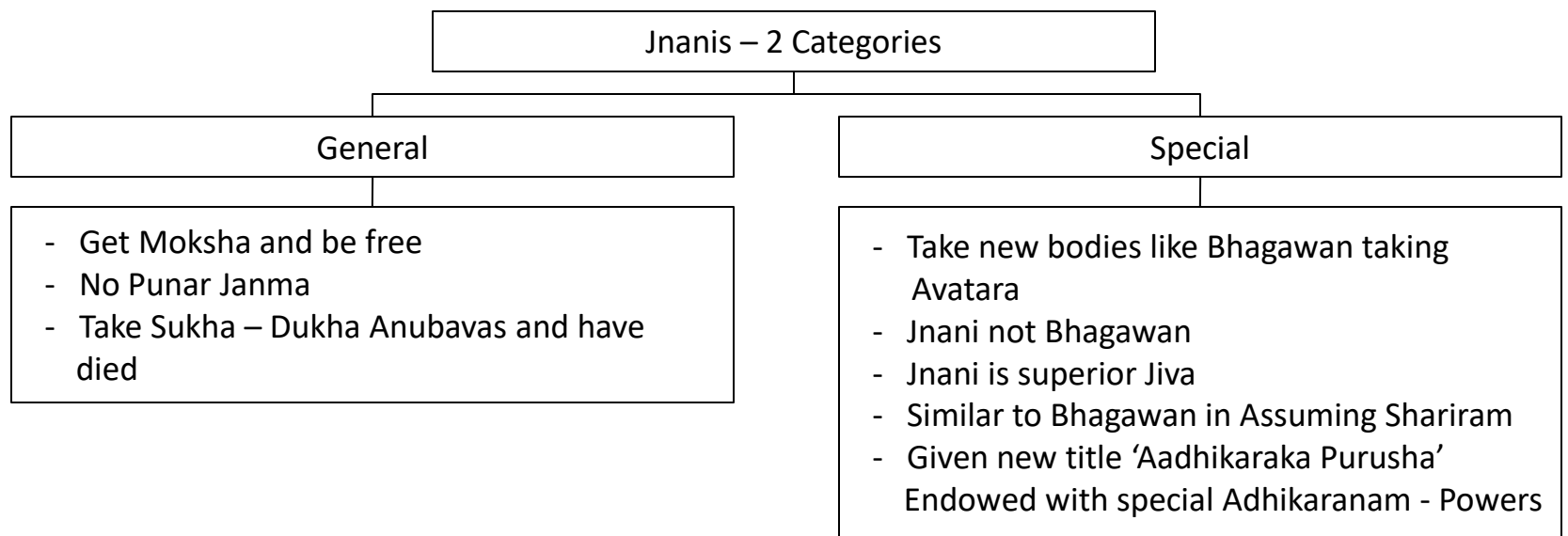
- Brighu Maharishi (One of Sapta Rishi) = Varuna Putraha.
- Dropped body during Daksha Yaga, reappeared as Varuna Putraha Brighu.



- Vyasa – Reappearance of another Rishi – Apanthara Samaha, no inner darkness.
- Antara Tamaha is gone, Jnani Rishi - How he becomes Vyasa?

Samshaya :

- Jnani travels or not, if he travels, Jnanam does not give Moksha.
- Answer in this Adhikaranam.



- Jnanam destroys Sanchita, no Agami. Special Jnanis have special Prarabda get special powers, duties for Loka.
- Sangraha - Upliftment of Society in different place / Time.
- Special Prarabda allows them to drop one body and take another body.

Ajnani Taking new body	Jnani Taking new Body
<ul style="list-style-type: none"> - Sanchita Based - Sanchita not Burnt - One part becomes Prarabda - Continues to be Ajnani in fresh body - Samsari 	<ul style="list-style-type: none"> - No Sanchita - Vishesha Prarabda gives capacity to drop one body and take another for Loka Sangraha - Previous Prarabda based - Extension of previous Prarabda - Not Samsari - Jnanam continues - Born Jnani - Till Pralayam can take several bodies - Can take several bodies Simultaneously also - Yogis Appear in different bodies - Rakshas appeared in different bodies as Inderjit

- Vishesha Jnanam can take many bodies with power of Prarabda.

Last Question :

- Can these assumption of new bodies be equated to Avatara?
- Continuing in every Janma as Jnani... Pavithranaya Sadhunam.
- Similar to Avataras not Ishvara, Similar, not equal.
- Body taken for Loka Sangraha.
- Jnanam is there from birth.
- Aadhikarika Purusha are Jivas only not Paramatma – Ishvara.
- Body caused by Vishesha Prarabdam, Bhagawan – Sankalpa Matrena appears – No Sanchita, Prarabda, Agami.
- Vasishta, Vyasa, Brighu under this category - General analysis over.

Sutra 32 :

यावदधिकारमवस्थितिराधिकारिकाणाम् ।

Yavadadhikaramavasthitiradhikarikanam

Of those who have a mission to fulfil (there is corporeal) existence, so long as the mission is not fulfilled. [3 – 3 – 32]

- 19th Adhikaranam – One Sutra, Yavat Adhikarat Adhikaranam.

Aham	Brahma	Asmi
Chaitanyam	Mukti	Same

- Aadhikarika Purusha – Special Jeevan Mukta.
- Have Jnanam, and are alive, Destroyed Sanchita Karma and Agami by Jnanam.
- Surviving because of Prarabda.

Samanya Jeevan Mukta	Visesha Jeevan Mukta
Like us	Vasishta, Vyasa, Brighu

- Uniqueness in Visesh Prarabda.
- Have Visesh Loka Sangraha Karmani Live very long, centuries, Yugas.
- Take simultaneous body, special cosmic duty not Punar Janma category - Extension of Visesh Prarabda.
- Born Jnani, resemble Avatara, can remember past Janmas.

Gita :

अथ वा बहूनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२ ॥

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself. [Chapter 10 – Verse 42]

Arjuna :

- You and I have taken bodies, you don't know past – Future Janma, I know past birth = Avatara.
- Vishesha Purusha – Born Jnani
- Remembers past, Not bound by Jnani's Prarabda.

Samanya Jeevan Mukta (SJM)	Vishesha Jeevan Mukta (VJM)
Go through one body	Go through several bodies

- Kramataha – Chronologically and Yugapath – Simultaneously.

General Point :

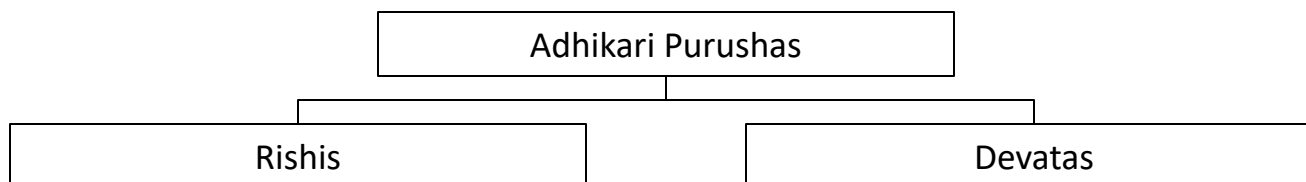
Vishesha Jeevan Mukta :

a) How can we identify Vishesha Jeevan Mukta?

- Samanya Jeevan Muktas can't identify Vishesha Jeevan Mukta.

b) Is Shankara, Ramana, Ramakrishna Vishesha Jeevan Mukta?

- Shastra - Mentions Apantara Samana – Because Vyasa.
- Brighu – Brahmas Manas Putra – because Varuna Putra.
- Sanatkumara because Skanda.
- All Rishis and Devatas in every Srishti in charge of Vedic propagation.
- Similarly, Devatas, Adhikara Purushas.
- Have Duties, Yama Dharma raja takes Jiva from one Shariram and gives him another body.



Which one – Know from Shastra :

c) How to identify Adhikari Purushas?

- Who determines Adhikari Purushas? Big Sishya, Big Guru?
- 27th Avatara of Shankara... Matter of belief, no proof required - For Non believer, no proof is sufficient.

Example :

- Ayodhya excavation – Archeological society of India fraud – Non believer.
- Believer says – Rama Janma Bumi, Sruti proof for Vyasa.
- Tradition accepts Shastra alone as proof, Bhagawan decides Adhikari Purusha, depending on Prarabda of Jiva.

d) Can I become Visesha Jeevan Mukta?

- As Samanya Jeevan Mukta - Enjoy for short while in only one body, Big disadvantage.
- Struggling to become Visesha Jeevan Mukta is contradiction.

In Visesha Jeevan Mukta - What attracts you?

- Uniqueness, greatness, superiority belongs to Anatma – Not Atma, Visesha = Anatma.
- To struggle for Visesha Jeevan Mukta – Anatma Abimana required.
- Focus on Anatma part, Interested in Mukti – Atma Abimana one can't have both.
- One presupposes negation of other.

Moksha	Superiority in World
Turn to Atma	Turn to Attributed Anatma

Katho Upanishad :

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

dūramete viparīte viṣūcī avidyā yā ca vidyeti jñātā |
vidyābhīpsinaṃ naciketasam manye na tvā kāmā bahavo'lolupanta ॥ 4 ॥

These two, ignorance and what is known as knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of knowledge, for, even many objects of pleasure have not shaken thee. [1 – 2 - 4]

- Vishesha Jeevan Mukta can't be goal of human being.
- Samanya Jeevan Mukti can never work for Vishesha Jeevan Mukta, no desire for Vishesha Jeevan Mukta.
- How come Vishesha Jeevan Mukta – Becomes Vishesha Jeevan Mukta if Samanya Jeevan Mukti has no desire.

Answer :

- Samanya Jeevan Mukti never works for Vishesha Jeevan Mukta.
- Samanya Jeevan Mukti - Before getting desire for Mukti, may get desire to become Vishesha Jeevan Mukti.
- Before liberation Samanya Jeevan Mukti can desire to be a Vishesha Jeevan Mukta.
- Desire of Samsari – From Samanya Jiva wants to become Vishesha Jiva.
- Ordinary citizen wants to be MP – PM.
- All our struggles only to become Vishesha Jiva – Extends Upto Rishi, Devata status.
- I may become Yama, Indra - Not Vishesha Jeevan Mukta.

Yama discloses this in Katho Upanishad :

- When I was Samanya Jiva, did not vote for liberation.
- Performed ritual or desired Devata status.
- After becoming Vishesha Jiva, gets Vairagyam for Jiva status itself.
- Vishesha Jiva = Vishesha Samsari PM – can't lead ordinary life.
- After becoming Vishesha Jiva, get Vairagyam, Sadhana Chatushtaya Sampatti, gain knowledge, become Rishi, Devata.
- Vishesha works for Moksha, when Vishesha Jiva comes, they are not interested in Vishesha Jeevan Mukta.
- Worked for Jnanam only because of Vairagyam for Vishesha Jiva.

e) How to become Visesha Jeevan Mukta?

- Can't work for Visesha Jeevan Mukta, Work for Visesha Jiva and Hope to get Mukti.

f) I am ready for Visesha Jeevan Mukta :

- I am willing to become Visesha Jeevan Mukta.
- Become Visesha Jiva and work for Moksha - Can I do that?
- Vedanta - Wrong class.
- To become Visesha Jiva, have to become better Anatma.
- Karma Khanda and Upasana Khanda where Anatma is glorified, meditate upon relevant object.

Vedanta :

- Does not glorify Anatma - Will criticise Samanya or Visesha Anatma.

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |
bhīṣā'smādagniścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 – 8 – 1]

- Visesha Jivas – Vayu, Indra – Run out of fear.
- Go back to Karma Khanda / Upasana Khanda – Do Tapas, become Visesha Devata, Keno Upanishad.
- Devatas learnt Brahma Vidya.

Conclusion :

- I Don't want to become Visesha Jeevan Mukta.

Word Analysis :

a) Avastitihi :

- Embodied existence of Vishesha Jeevan Mukta with special duties.

b) Aadhi :

- Special duty.

c) Adhikara :

- Vishesha Jeevan Mukta Jiva with special attributes.

d) Yavat Adhikaram :

- Extends Upto end of duty.

Significance :

a) Avastiti :

- Continuation is embodied existence in several bodies.
- Jnanam and memory continues.

b) Aadhikarikanam :

- Vishesha Jnanis.

c) Yavat Adhikaram :

- Indeclinable compound until special duty allotted by Lord is exhausted.
- Rishis and Devatas required in every Srishti.
- Why should this topic be discussed at all in this Padam?

Krama Mukti	Sadhyo Mukti	Mukta Jnani Takes Body
Upasakas get through travel	Jnani without Travel	Can't say merger or Shukla Gathi

2 Margas – 2 Muktis :

- Unique exception of Jeevan Mukta.
- Unique Jnani takes new body, Prasanga Vasat - Incidental topic.
- 32nd sutra - 19th Adhikaranam over.

Sutra 33 – 20th Adhikaranam – One Sutra :

अक्षरधियां त्ववरोधः
सामान्यतद्भावाभ्यामौपसदवत्तदुक्तम् ।

Aksharadhiyam tvavarodhah
samanyatadbhavabhyamaupasadavattaduktam

But the conceptions of the (negative) attributes of the Imperishable (Brahman) are to be combined (from different texts where the Imperishable Brahman is dealt with, as they form one Vidya), because of the similarity (of defining the Imperishable Brahman through denials) and the object (the Imperishable Brahman) being the same, as in the case of the Upasad (offerings). This has been explained (by Jaimini in the Purvamimamsa). [3 – 3 – 33]

Vishaya :

- Nisheda Vakyam's in Several Upanishads

Revealing Brahman :

- Brahman Pratishedaka – Brahman revealing.

Vyasa :

- Sama – Rig – Yajur – Atharvana can be combined and do Guna Upasamhara take as one Brahma Vidya.
- Vidya Bheda – Abheda Vichara and Guna Upasamhara is this Pada.
- Can all Brahma Vidyas be taken as one, can the features be combined.
- 2 Sample Nisheda Vakyams revealing Brahman through negation of attributes, Anatma taken here.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

a) Adreshyam :

- Does not have attributes of Perceptibility.
- Drishyatva Nisheda.

b) Agrahyam :

- Not Graspable.

c) Agothram :

- Not Kashyapa Gothram.

d) Avarnam :

- No Colour, not Brahmana, Kshatriya... Chatur varna Nasti
- Whoever claims I am Brahmana is Agyani.

Tattva Bodha :

- Naham Brahmanaha... Apaurushetaya Janati...

e) Apani – Pada :

- Without Jnana Indriyas, Karma Indriyas, Sharira Nisheda.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदवशरः, गार्गी ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽ-
वायवनाकाशमसङ्गमचवशुष्कमश्रोत्रमवागमनोऽ-
तेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्,
न तदश्नाति किञ्चन, न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca, etadvai tadakśarah, gārgi brāhmaṇā abhivadanti,
asthūlamanañvahasvamadīrghamalohitamasnehamacchāyamatamo'-
vāyvanākāśamasanḡamacakśuṣkamaśrotramavāgamano'-
tejaskamaprāṇamamukhamamātramanantaramabāhyam,
na tadaśnāti kiñcana, na tadaśnāti kaścana || 8 ||

He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- No length, width, height, weight.

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah || 2 ||**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Kaivalyo Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham || 21 ||

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

Siddhantin :

- We can combine under one Brahma vidya.

General Analysis :

- Uniformly reveal one Brahma Vidya Ekatvam.
- No Rig, Yajur, Brahman, All use same negation Prakaraya - Negation of all attributes, Anatma.
- Guna Upasamhara in Mundak can be added to Brihadaranyaka Upanishad.

Mundak Upanishad	Brihadaranyaka Upanishad
Atharvana Veda	Shukla Yajur Veda

- Features of Brahman in different Vedas can be combined.

Sutra 33 :

अक्षरधियां त्ववरोधः
सामान्यतद्भावाभ्यामौपसदवत्तदुक्तम् ।

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- 20th Adhikaranam - One sutra
- Akshar Adhi – Adhikaranam - 1st word – Aksharadiyam.
- Brahman revealed by Anatma and its attributes Anatma, tad dharma Dvara Nisheda Pratipadakam – Revelation.
- Brahma Vidya Aikyam, Ekatvam, Borrowing and pooling of attributes possible called Guna Upasamhara.

Brihadaranyaka Upanishad : Chapter 3 – 8 – 8

Mundak Upanishad : Chapter 1 – 1 - 5

Brihadaranyaka Upanishad :

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नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- In both places, name of Brahman = Aksharam.

Vyasa's Reason :

- Samanatat Bavatbayam... Upanishad using same, Nisheda Prakaraha.
- Negation of everything else other than Brahman.
- Brahman not positively revealed
- Brahman remaining as Unnegatable – Witness - Indirect method of arriving at witness.
- Unnegatable Negator is always the witness, method is Samanyam - Same ultimate revealed, entity is same.
- Tad Bavaha = Brahman.
- Brahman mentioned as object of Revelation method and revealed object same.
- Means and end, Revealer and revealed } Same = Eka Vidya.
- To clarify, Vyasa gives example from Purva Mimamsa which is complex.

Example :

- Aupasada Vatu, Jamadgniya Yaga / Jamadagniya Rishi.
- Upasad Homa - Small, minor, secondary ritual, part of bigger Yaga – Satellite Anga...
- Fire oblations called Purodasha, Pradhanam.
- Small preparation out of rice like mini Idli – Grain preparation, bake on clay vessel.
- Oblation to be offered in Upasad Homa part of Jamadgneya yoga is called Purodasha Pradhanam.
- Homa Anga - Yajurveda priest – Advaryuhu who employs Yajurveda, part of big yoga.
- Entitled for Purodasha Pradhanam Rig, Sama, Atharvana can't offer Purodasha.
- Karma Khanda Vachanat – Pravirthi (asks) - Nivritti (bars).

5th Point :

- While doing Purodasha Pradhanam in Upasad Homam of Jamadagnia Yaga, mantras called Aupasada mantra are chanted by Yajur Veda priest.
- Vyasa refers to Aupasada mantra taken from Sama mantra, chanted by Yajurveda priest.

General Rule :

- Sama Veda chanted by Sama Veda priest Udgita.
- Purva Mimamsa controversy, should mantra be chanted by Sama Veda or Yajur Veda priest.

Conclusion :

- Should be chanted by Yajur Veda priest only.

Jaimini Law :

- Application of mantra has primary role, origin or source is secondary factor.

Application	Source
<ul style="list-style-type: none"> - Vini Yoga factor - Gives Phalam - More important, powerful, Mukhya 	<ul style="list-style-type: none"> - Utpatti factor - Gauna - Less Powerful

Conclusion :

- More than source of Veda, look for application.
- If application requires Veda jumping from Sama priest to Yajur priest because of application, go ahead and use it.
- In the same way, even if it is Atharvana Mundak mantra, if application of mantra is for Brahman revelation then for same application combine and borrow.
- From Brihadaranyaka Upanishad – Yajur Veda mantra revealing Brahman.
- Mantra jumping permissible because application here is Brahman Pratipadanam – Revealing.
- Don't hold to Veda and stop me.

Brihadaranyaka Upanishad :

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- Yajur mantra can be brought to Mundak.
- Veda Jump because of application is permissible.

Tad Uktam :

- Last part of Sutra Jaimini – My Disciple has dealt in Purva Mimamsa Sutra

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ।

Samjnataschet taduktamasti tu tadapi

If it be said (that the Vidyas are one) on account of (the identity of) name; (we reply that) that is explained (already); moreover that (identity of name) is (found in the case of admittedly separate Vidyas). [3 – 3 – 8]

Word Analysis :

a) Avarodaha Tu :

- The inclusion

b) Akshara Diyam :

- Of all negations, Negative knowledge.

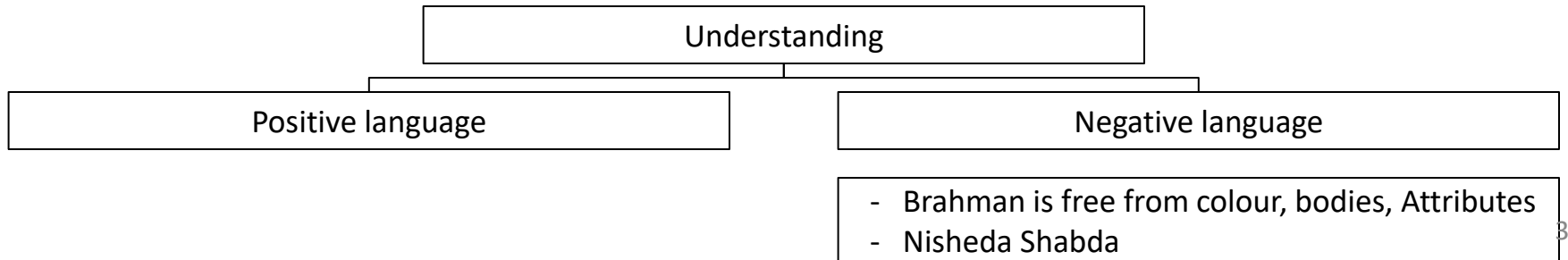
Significance :

a) Aksharam :

- Nirguna Brahman used in Brihadaranyaka Upanishad : (Chapter 3 – 8 – 8)and in Mundak is Aksharam.

b) Dihi :

- Jnanam derived through negation, Ashabdam - Arupam – Formless, unheard knowledge only.



- 6th Case – Akshara Diya – Brahman – Pratipadakam, Nishedam Shabdam.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah II 6 II

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – That is eternal, full of manifestations, all-pervading, subtlest of the subtle – That imperishable being is what the wise perceive as the source of all creation. [1 – 1 – 6]

Brihadaranyaka Upanishad :

- Asthulam, Ananu...[Chapter 3 – 8 – 8]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

c) Tu :

- For emphasis to negate Purva Pakshi Avarodaha – Upasamhara - Pooling together in context of Revelation of Nirguna Brahman is proper.

d) Samanya Tad Bava Byam :

- Because of similarity of method and oneness of subject matter.

e) Aupasadavatu :

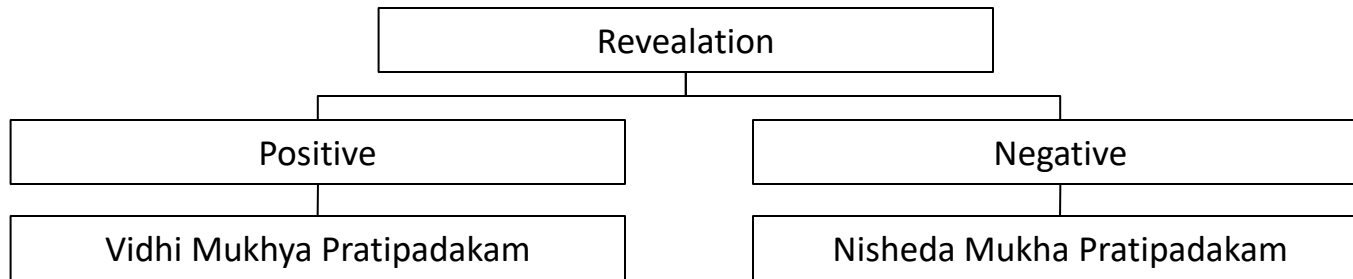
- Like mantras used in Aupasad ritual.

f) Tatu Uktam :

- This has been said in Purva Mimamsa Shastra.
- Clubbing - Grouping together, mutual osmosis, Mixing up allowed = Avarodha.

g) Samanya Tad Bavabyam :

- Similarity of Prakaraha - Method, technique.
- Negation method of revealing, Positive method = Satyam, Jnanam, Ananda, Anantham is negative.



- Brahman is Samanyam, common to both, method same.

h) Tad Bavabyam :

- Brahman Bava, Bava = Reference, presence.
- Presence of Brahman in both places, Mundak and Brihadaranyaka Upanishad.
- Brahman present as subject matter of Revelation, Pradipadya Vishaya.
- Pratyabigya Matrat... Dvanda Samasa.

i) Aupadasadavatu :

- As in case of Dva Suparna mantra...(Chapter 3 – 1 – 1)
- Like jumping from one priest to another.
- In Upasada mantra jumping from one Veda to another is allowed.
- Name of mantra in Purva Mimamsa Sutram (Chapter 1 – 10 – 1) Hotram Ver Advaram.
- Occurs in Sama Veda chanted by Tandiya Brahmanam of Sama Veda.

j) Tadu Uktam :

- This idea is discussed already.

Jaimini Sutra :

- Chapter 3 – 3 – 8 When Origin is a factor, Application another factor.

Vini Yoga Factor	Origin
<ul style="list-style-type: none">- Applicator Factor- Mukhya, Powerful- Requires Veda Jumping	<ul style="list-style-type: none">- Utpatti factor

- Allow Yajur Veda priest to chant Sama Veda mantra.
- Guna Vyakrame Tat Artatvat Mukhyena Veda Samyoga.
- 33rd Sutra – Technical – 20th Adhikaranam over.

Sutra 34 :

इयदामननात् ।

Iyadamananat

Because (the same thing) is described as such and such. [3 – 3 – 34]

- 21st Adhikaranam – One sutra iyad Adhikaranam.

a) Vishaya :

- 2 Portions from Mundak, 1 Portion from Katho Upanishad.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Svetasvatara Upanishad :

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

ya eko 'varno bahudha saktiyogad varnam anekan nihitartho dadhati ।
vi caiti cante visvam adau sa devah sa no buddhya subhaya samyunaktu ॥ 1 ॥

May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end, - may He endow us with good thoughts! [Chapter 4 – Verse 1]

Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe ।
chāyātapau brahmavidō vadanti pañcāgnayo ye ca triṇāciketāḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the naciketas-fire. [1 – 3 – 1]

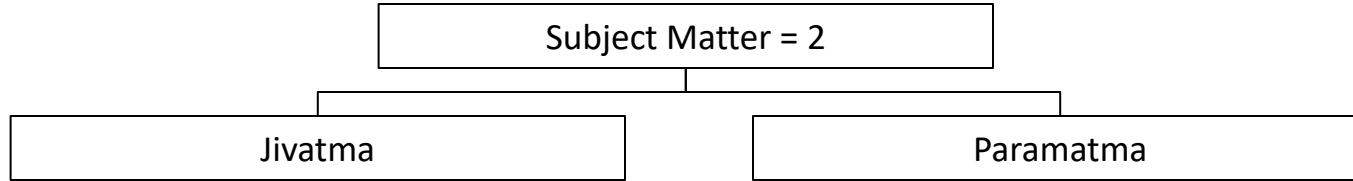
All 3 dealing with Eka or Binna Vidya?

Katho	Mundak	Svetasvatara
Yajur Veda	Atharvana	Yajur Veda

- Because of Difference in Veda, is teaching same or different?
- Upanishad Pooled together.

Karma Khanda :

- Rituals in Several Vedas because of Veda difference.
- Yajur Veda – Upakrama different from Rig Veda – Sama Veda – 700 Tharpanam.
- Ekatva Vidya, central teaching same.



- Upanishad starts with Jivatma and Paramatma Bheda.
- Dva Suparna begins with duality.
- Ritham Pibantou, Chayatapou, 2 entities.
- Upanishad conveys that because of Bheda alone Jivatma is suffering.
- Jiva estranged from Paramatma is cause of problem.
- Avidyaya Sochati Asya Manaha, if Samsara problem should go away, estranged Jiva should become one with Paramatma through knowledge.
- Once it discovers Aikyam – Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah I

justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

- Aikyam talked in Mundak.

Katho Upanishad :

- Jivatma, Paramatma Bheda in the beginning.
- Jivatma travels towards Paramatma through Ratha Kalpana.
- Travel involves sense organs, horses, Journey is internal, inward, Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Jiva travels to different stations Annamaya Kosha / Pranamaya Kosha / Manomaya Kosha / Vijnanamaya Kosha / Anandamaya Kosha / Vishnoho Param Padam.
- Jiva reaches Paramatma status.

a) Yat :

- Same no of topics in both Mundak and Katho.
- 2 – Jivatma / Paramatma , initially Bheda, ultimately Abheda.
- Because of same number of topics conclude dealing with same only - General introduction over.

General Analysis :

b) Yat Mananat :

- Amananat – Initially Bheda and Abheda (Ultimately) Same topics discussed.

Word : Iyada Mananat :

- Since 3 Veda mantras deal with same specific number of topics, 3 Veda mantra teachings are to be treated as one.

Significance :

a) Iyat Amananat:

- Yath - This much - Same specific number of topics.
- Jivatma, Paramatma – 2 Topics, Dvaitavadedena Yatvam.

b) Aamananat :

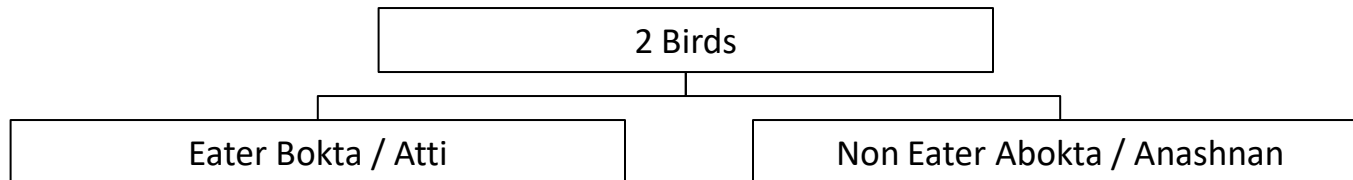
- Aapramanam – Teaching, Pratipadanam, discussion.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṃ pibantau sukr̥tasya loke guhāṃ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the naciketas-fire. [1 – 3 – 1]

- Pibanthou - Dual in No - 2 Experiences 2 Buktas? Boktru Dvayam?
- How do you say teaching is same?

Purva Pakshi :

- Members different - Teaching different.
- Shankara gives answer in next class.

Sutra 34 :

इयदामननात् ।

Iyadamananat

Because (the same thing) is described as such and such. [3 – 3 – 34]

Atma Vidya in Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Atma Vidya in Katho Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmavido vadanti pañcāgnayo ye ca triṇāciketāḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the naciketas-fire. [1 – 3 – 1]

Siddantin :

- No Vidya Bheda – Only Vidya Abheda.

Mundak	Katho	Svetasvatara
Dva Suparna	Rithou Pibanthou	

Vyasa's Reason :

- Iyat Amananat - In both Vidyas only 2 specific topics – Jiva and Paramatma.
- Seeing Jivatma Paramatma Bheda is Samsara and seeing Aikya Darshanam is Moksha.
- Starts with Jivatma, Paramatma Anuvada and concludes with Aikyam.

Purva Pakshi :

a) Mundak :

- Among 2, Jiva and Paramatma - One is Bokta and other Abokta.

Bokta	Abokta
- Tayor Anyah Pippalam Sadu Atti	- Ananasnan Anyo Abhicakasiti

b) Katho :

- Ritham Pibanthou Sukrasya Loke.
- Participle – Pibanthou – Dvivachanam both doing Ritha Panam, Both Bokta.

Mundak	Katho
1 Bokta	2 Bektas

How Vidya Aikyam ?

Vyasa : Dealt in Brahma sutra :

गुहां प्रविष्टावात्मानौ
हि तद्दर्शनात् ।

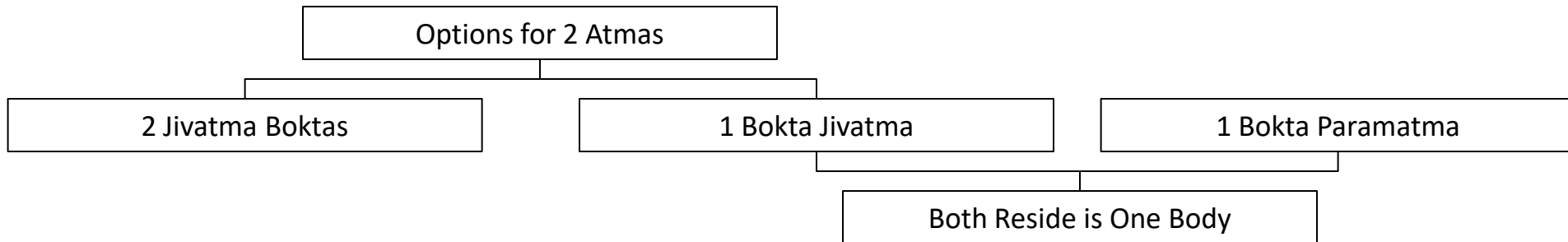
Guham pravistavatmanau
hi taddarsanat

The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen. [1 – 2 – 11]

- In Katho, not 2 Bektas but Jiva alone Bokta... Paramatma Abokta.

Logic :

- Both Ritham Pibanthou..
- 2 Atmas mentioned within one Shariram.
- If 2 Atmas are Boktas – What are Logical Problems?



- If Paramatma Bokta, he will be Samsari, oneness with Paramatma no use, No benefit.
- Analyse later Katho mantra – Upanishad concludes with Paramatma Varnanam.
- Paramatma is Ashabdam, to Asparsha Abokta.
- Upanishad compares Jiva – Chaya, Paramatma = Light.

Jiva	Paramatma
<ul style="list-style-type: none">- Chaya- Shade- Bokta- Experiences Karma Phalam	<ul style="list-style-type: none">- Atapa- Light- Abokta

How Upanishad uses duality - Even though karma Phalam goes only to Jiva?

- Guha Pravishta Adhikaranam - Figurative expression.

Example :

- Chatrimaha Gachhanti → Chatri Nyaya → Chatram → Umbrella.

Example :

- In Kerala Mostly carrying .

We use Expression :

- All Carrying Umbrellas – Means 90 %, Property transferred to all.
- Similarly Boktrutvam belongs to Jivatma.
- Don't Take Dual Atma Seriously and Start a Deul.
- Given in Guhya Pratishtha Adhikaranam.

Jiva	Paramatma
Bokta	Abokta

In Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Bokta – Abokta pair kept in Mind and Also is Katho therefore Vidya Aikyam.

Corollary :

- Description of Atma in Mundak and Katho Can be provided together.

Mundak Upanishad :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

ṛtaṁ pibantau sukr̥tasya loke guhāṁ praviṣṭau parame parārdhe |
chāyātapau brahmvīdo vadanti pañcāgnayo ye ca triṇāciketāḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the seat of the supreme, the knowers of Brahman call them shadow and light; as also the performer of the five fold-fire and those who have propitiated three times the naciketas-fire. [1 – 3 – 1]

- Self effulgence, Jagat Kartrutvam, Brahma Yonitvam (Cause of Brahma) the creator.
- This is transferred to Atma in Katho

Katho :

Setutvam :

- Protector of universe
- Means of Moksha
- Bridge carries person along the river.
- Sethu – Brahman is means which carries one across Samsara river.
- Aksharatvam, Anayatvam add to Mundak, which is called Guna Upasamhara.
- Pada Sangatih – Validated – IAD Adhikaranam over.

Sutra 35 :

अन्तरा भूतग्रामवत्स्वात्मनः ।

Antara bhutagramavatsvatmanah

As the Self is within all, as in the case of the aggregate of the elements, (there is oneness of Vidya). [3 – 3 – 35]

- Next Adhikaranam – 22nd - 2 Sutras.
- Antaratvadhikaranam or Antarbuta Graha Adhikaranam.
- Yat Sakshat Aparokshat Brahman analysed, In Brihadaranyaka Upanishad and Anubhuti Prakasha.
- Atma Chaitanyam is the innermost essence of every individual.
- Atma - Sarva Antaraha, Ultimate essence, innermost essence of every individual.

- Interior to Annamaya Kosha, Pranamaya Kosha, Anandamaya Kosha.
- Pranamaya interior to Annamaya not interior of Manomaya.
- Manomaya - Inher to Prana, Annamaya not Vigyanamaya.
- All Antaram to Atma - Absolute reality. Superlatively Antara, Innermost, Chaitanyam.
- Everything inner to Chaitanyam, Nothing inner to Chaitanyam – Sarva Antaraha.
- This Sarvatara, Sakshat Aparokshat, ever evident to us, ever known to us.
- Without requirement of external medium / Instrument of knowledge.
- Without requiring operation of any investment of knowledge.
- You are knowable to me only because of sense organ – Eye.
- If eyes are closed, you are not known or knowable.
- Everything in creation is knowable only through Pramana Vyapara.
- Atma - Only one thing - In creation which is Sakshat Aparokshat - Self evident without working.
- Yatha Sakshat Paroksham Bavati Tatu Brahman Saha Sarva Antara.

Problem :

- Same mantra in 2 sections in

a) Brihadaranyaka Upanishad : Ushasta Brahmanam

अथ हैनमूषस्तथाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच,
यत्सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरो ? यः
प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ २ ॥

atha hainamūṣastaścākrāyaṇaḥ papraccha; yājñavalkyeti hovāca,
yatsākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaro ?
yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ, yo'pānenāpāniti sa ta ātmā
sarvāntaraḥ, yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 – 4 – 1]

b) Kapola Bramnam :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ, याज्ञवल्क्येति होवाच, यदेव सावशादपरोवशाद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ? योऽश्नायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिवशाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,
उभे होते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

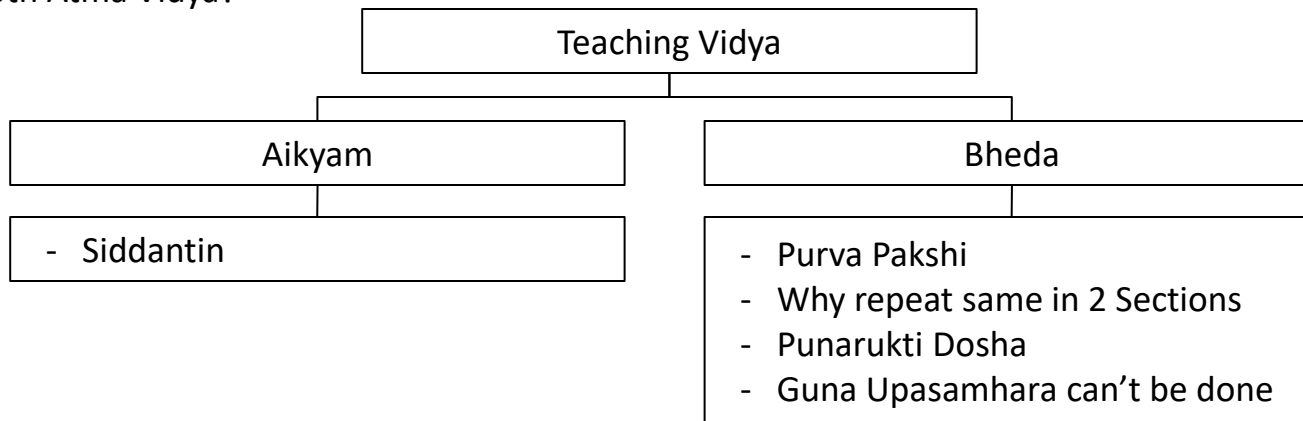
atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha; yājñavalkyeti hovāca,
yadeva sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakṣveti;
eṣa ta ātmā sarvāntaraḥ | katamo yājñavalkya sarvāntaraḥ ?
yo'sanāyāpipāse śokaṃ mohaṃ jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ pāṇḍityaṃ
nirvidya bālyena tiṣṭhāset | bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munih,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ; sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 || iti pañcamam brāhmaṇam ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 – 5 – 1]

Chapter 3 – 4 – 1	Chapter 3 – 5 – 1
Yat Sakshat Aparokshat Brahman	Yad Eva Sakshat Aparokshat Brahman

Confusion :

- Are both Atma Vidya?



General Analysis :

Vyasa :

- Ultimate inner essence can be only one. If 2, then confusion which is inner between 2.
- Sarva Antara only one, hence subject matter of knowledge only one.
- Vedyam – Sarva Antara Atma.

Shankara :

- In Chapter 3 – 5 - 1, 'Eva' – Included – Same Atma.

Example :

- Bring same book, what you brought before.
- Tatu Pustak Eva Anaya..
- Eva Kara Prayogat – Vedya Aikyam.

Purva Pakshi :

- If same Vidya, in 4th and 5th – Punar Ukti Vishta Peshana Dosha, discussed in 36th sutra :

अन्यथा भेदानुपपत्तिरिति
चेन्नोपदेशान्तरवत् ।

Anyatha bhedanupapattiriti
chennopadesantaravat

If it be said (that the two Vidyas are separate, for) other wise the repetition cannot be accounted for, we reply not so; (it is) like (the repetition) in another instruction (in the Chandogyo). [3 – 3 – 36]

Word Analysis :

a) Svat Manaha :

- Because of revelation of the same self – Antara - Innermost one, The teaching is same – Vidya Aikya Eva.

b) Buta Grama Vatu :

- Like the self in all beings revealed elsewhere.

Significance :

a) Antara :

- Innermost self Atma in 4th and 5th Brahmana is Innermost self.
- It can be only one, not many.

Example :

- Birthday card - You are the only one I love in life
- Buys 12 cards !
- Sarvantara Atma can be only one.

b) Buta Grama Vatu :

- Like the self taught elsewhere, Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and he is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Same indicated here as Buta Grama.
- Grama = All group, same Atma being revealed.

c) Amananet = Anuvritti :

- Sutra borrowed with previous sutra...

Example :

- Rama came to temple - Lakshanam also.

d) Svatmanaha Amananat :

- Because of revelation of same Atma.

Purva Pakshi :

Sutra 36 :

अन्यथा भेदानुपपत्तिरिति
चेन्नोपदेशान्तरवत् ।

Anyatha bhedanupapattiriti
chennopadesantaravat

If it be said (that the two Vidyas are separate, for) other wise the repetition cannot be accounted for, we reply not so; (it is) like (the repetition) in another instruction (in the Chhandogya). [3 – 3 – 36]

Answer :

- Iti Chet Upadeshantara Vatu.

General Analysis :

Purva Pakshi :

- I Referred to Punarukti Dosha, How will you reply that? how mantra, Brahmana Bheda?
- Vidya Abheda Sati, Bheda Anupapattihi – Illogical Bramana.

Answer :

2 Aspects of Atma in 2 Bramanams

4th

- Ushasta – Prana, Apana, Vyana, as instrument of Atma
- Sukshma Sharira karanam
- Atma different from Pancha Jnana Indriyas Karma Indriyas
- Atma different from Mind and Thought, Manomaya Kosha
- Atma is witness of thoughts
- Deha, Shariram, Kshetram, Panchakosha Vilakshana Atma
- Atma = Kshetrajna

5th

- Kapola
- Focus on freedom of the Distinguished Atma of 4th Chapter
- Na Me Dveshau Raghav...
- Samsara Varjitatvam
- Tat Tvam Asi 9 times Same Atma
- Madhu, Samudra Vriksha, Lavana, Dana
- 8 Example – 6th Chapter – 8 – 15 Section
- No Punarukti Dosha – Different Aspects

Free from Shadoormi

Ashanaya Pipapasa

Hunger and Thirst

Jara Mritya

Disease and Death

Shoka and Moha

Sorrow and Delusion

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

Word Meaning :

Purva Pakshi Part :

a) Anyatha :

- Without Acceptance of difference in the teaching, without Accepting Bheda.

b) Bheda Anupapattihi :

- Difference in Ushashta and Kapola Brahmanam is improper, Sectional difference should prove teaching difference.

Siddantin :

c) Iti Chet :

- If this is your contention.

d) Na :

- Not correct

e) Upadeshantara Vatu :

- It is proper as in the case of teaching elsewhere.

Significance :

a) Anyatha :

- Otherwise, without accepting teaching difference.

b) Bheda Anupapattihi :

- Sectional difference or mantra in 4th and 5th Chapter of Brihadaranyaka Upanishad is illogical says Purva Pakshi.
- For logicality of sectional difference, you will have to accept teaching difference also.

c) Iti Chet :

- If this is Purva Pakshi contention.

d) Na :

- Not possible.

e) Upadeshantara Vatu :

- Teaching found elsewhere – Chandogyo 6th Chapter - 9 Times Tat Tvam Asi – No Punarukti Dosha.
- 36th Sutra - 22nd Adhikaranam over.

Sutra 37 – 23rd Adhikaranam :

व्यतिहारो विशिषन्ति हीतरवत् ।

Vyatiharo visimshanti hitaravat

There is exchange (of meditation), because the texts distinguish (two meditations); as in other cases.[3 – 3 – 37]

- 1 Sutra - Vyatihara Adhikaranam.

Vishaya :

Aitareya Aryanyakam :

तद्वा इदं बृहतीसहस्रं संपन्नं तस्य यानि व्यञ्जनानि तच्छरीरं यो घोषः
 स आत्मा य ऊष्माणः स प्राणः । एतद्ध स्म वै तद्विद्वान्वसिष्ठो व-
 सिष्ठो बभूव तत एतन्नामधेयं लेभे । एतदु हैवेन्द्रो विश्वामित्राय प्रो-
 वाचैतदु हैवेन्द्रो भरद्वाजाय प्रोवाच तस्मात्स तेन बन्धुना यज्ञेषु हूयते
 । तद्वा इदं बृहतीसहस्रं संपन्नं तस्य वा एतस्य बृहतीसहस्रस्य संप-
 न्नस्य षट्त्रिंशतमक्षराणां सहस्राणि भवन्ति तावन्ति शतसंवत्सर-
 स्याह्नां सहस्राणि भवन्ति व्यञ्जनैरेव रात्रीराप्नुवन्ति स्वरैरहानि । तद्वा
 इदं बृहतीसहस्रं संपन्नं तस्य वा एतस्य बृहतीसहस्रस्य संपन्नस्य
 परस्तात्प्रज्ञामयो देवतामयो ब्रह्ममयोऽमृतमयः संभूय देवता अप्येति य
 एवं वेद । तद्योऽहं सोऽसौ योऽसौ सोऽहम् । तदुक्तमृषिणा ।
 सूर्य आत्मा जगतस्तस्थुषश्चेति । एतदु हैवोपेक्षेतोपेक्षेत ४

This then becomes perfect as a thousand of Brihatî verses. Its consonants form its body, its voice (vowels) the Soul, its sibilants the air of the breath. He who knew this became Vasishtha, he took this name from thence. Indra verily declared this to Visvâmitra, and Indra verily declared this to Bharadvâga. Therefore Indra is invoked by him as a friend. This becomes perfect as a thousand of Brihatî verses, and of that hymn perfect with a thousand Brihad verses, there are 36,000 syllables. So many are also the thousands of days of a hundred years (36,000). With the consonants they fill the nights, with the vowels the days. This becomes perfect as a thousand of Brihatî verses. He who knows this, after this thousand of Brihatîs thus accomplished, becomes full of knowledge, full of the gods, full of Brahman, full of the immortal, and then goes also to the gods. What I am (the worshipper), that is he (sun); what he is, that am I. This has been said by a Rishi (Rv. I, 115, 1): 'The sun is the self of all that moves and rests.' Let him look to that, let him look to that!

- Jivatma, Paramatma Aikya Upasana before stage before Aikya Jnanam.
- Normally Ishvara invoked on any sacred symbol different from me Shiva – Lingam = Bheda Upasana.

Ishvara	I am
Object	Different (Subject)

- Before Jnanam, Bheda Upasanam prescribed.
- Ishvara Invoked Upon Oneself.
- I am Sacred symbol not external object on which Ishvara is invoked.

Why Called Upasanam?

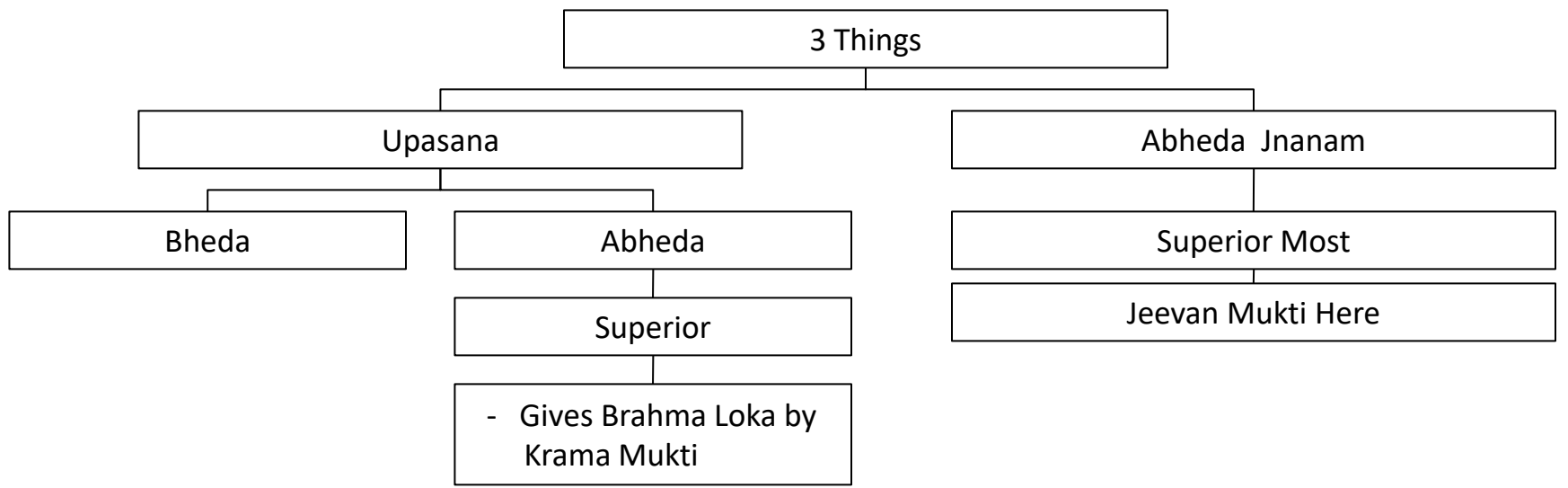
- At time of Upasanam, Upasaka does not know Jivatma / Paramatma –Aikyam is a fact.
- Only when understood as a fact, it is called Jnanam.
- Before Vedanta Vichara, i don't know i am Ishvara.
- Visualise i am Ishvara, invoke Ishvara in Me, for Puja, i invoke Ishvara in Me only.
- Invoking Ganapati on Turmeric is Bheda Upasana.
- I am not Ishvara but I serve as symbol. I am not stone but sentient, Chetanam.
- Invoke God on cow is Bheda Upasana.
- Aikyam not fact for Upasaka, imagination, Therefore Abheda Upasana.
- Later Abheda Jnanam easier.

Upadesha Sara :

भेदभावनात्सोऽहमित्यसौ |
भावनाऽभिदा पावनी मता ||८||

Bheda bhaavanaath soham ithyasaau
Bhavanaa bhidha paavani mataa

Meditation without duality, that is, meditating as 'I am HE', is superior to meditation which assumes a separation between the Bhakta (devotee) and the beloved Lord. [Verse 8]



Lalita Sahasranamam :

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापां
अणिमादिभि रावृतां मयूखैरहमित्येव विभावये भवानीम् ।

Arunam karuna Tarangitakshim dhruta pasa ankusa puspa bana capam
Animadibhiravrutam mayukhaih Ahamityeva vibhavaye bhavanim

- Aikya, Ahamgraha Upasana in Aitareya Aryanyaka mantra.

Tad Yoham	Saha Asou
I – Jivatma in this Body	Surya Mandala Paramatma

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्या ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijnanamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

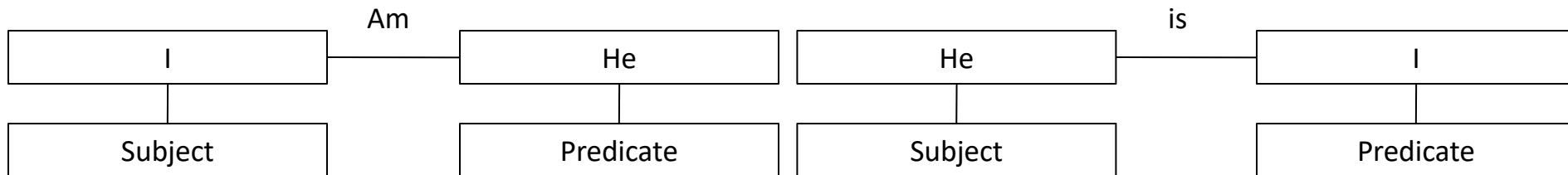
The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.

[II – VIII – 12]

- Sandhya Vandanam – Paramatma Invoked in Sun.
- Aham (I) Eva (am) Saha (He)

Veda Reverses also :

- Yaha Asou Saha Aham... That Paramatma in Surya Mandala is I the Jivatma in this Shariram.
- I am he → 1st
He is I → 2nd } Grammatically Subject, predicate different



- Viseshena Viseshyam reversed in 2 sentences.
- Udeshyam – Videyam – Reversal, Vyatihara = Reversal = Mutual Exchange of position.

Samshaya : Problem :

- 2 Expressions in mantra - Are they 2 meditations or one meditation.

Purva Pakshi :

- One meditation, Eka Vidya } Since Aikyam subject matter in both.

Siddhantin :

- 2 Upasanas

General Analysis of sutra :

Vyasa :

- Treat it as 2 separate Upasanas as Veda takes pain to present in reverse order.

Subtle Difference :

- I am he, Ishvaratvam Visualised on Jiva.

He is I :

- Jivatvam Superimposed on Ishvara.
- If Taken as one, there will be Punarukti Dosha.

Purva Pakshi :

- One is Aikyam, 2nd is Repetition for Dvidhi Karanatvam.
- For emphasis repeated.

Last Sutra : Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच,
यत्सावशादपरोवशाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरो ? यः
प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ २ ॥

atha hainamūṣastaścākrāyaṇaḥ papraccha; yājñavalkyeti hovāca,
yatsākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaro ?
yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ, yo'pānenāpāniti sa ta ātmā
sarvāntaraḥ, yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ, eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 – 4 – 1]

- Like how Atma Vidya in 4th and 5th – 2 Aspects to confirm knowledge was taken.

Shankara:

- There it is knowledge, here it is karma – Upasanam.
- In knowledge, doubt possible because understanding is involved - Have to accept it as a fact.
- Here, only Ishvara invocation upon a particular Kumkum, Akshada, Vibuti..
- No thinking, only karma - Action Upasana is karma. Karma does not involve understanding any fact.

Karma	Knowledge
Doing Action	Understanding a Fact

- No Dridhi Karanam of Knowledge.

- Therefore treat it as 2 Separate Actions.

Action no : 1	Action no : 2
<ul style="list-style-type: none"> - I am He - Invocation no 1 - Jivatvam Superimposed upon Ishvara Locus - No Jnanam involved - Confirmation of Aikyam 	<ul style="list-style-type: none"> - He is I - Ishvaratvam Superimposed on Locus Jiva

Purva Pakshi :

- Invoke superior upon inferior Nikrishta Vastuni Utkrishta Darshanam.
- Inferior stone, seeing superior Ishvara, Ishvaratvam superimposed on inferior Jiva.

Shankara :

- We have already superimposed inferior features on Nirguna Paramatma.
- (Vishnu, Shiva, Vaikunta Vasi, Shanka Dhari) Any Rupam you all attribute is superimposed.

Shodasa Puja :

- Asananam Samarpayami, Invite and Send Back lord.
- Jivatvam also one more superimposition, After Jnanam I have done 3 main mistakes.
- Forgive me Rupam Rupam Viya Vrajate, Kalpitatvam Stutya Vachaniyata.
- Guro Puri Krita En Maya.

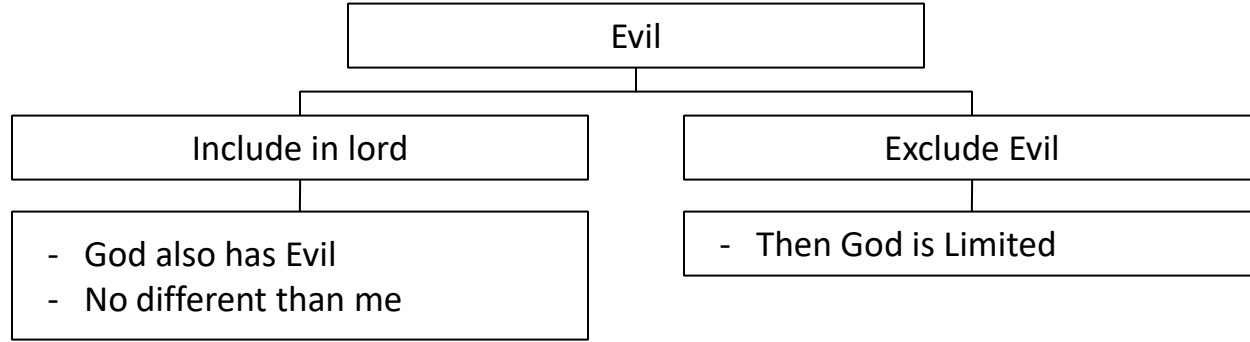
1st Mistake :

- Gave form - When you don't have form = Limiting Lord.

2nd Mistake :

- All Stuti I did is insult – Yacho Vacho Nivartante Lord indescribable, Anirvachaniyam.
- Name = Limitation because it includes exclusion.

- I can't specify God as good - Excluding bad.
- There is God, also there is something else...
- Explanation of evil is a problem in every philosophy
- Is evil is included in lord or not?



- In Advaita Alone, we have Answer.
- Evil is Mithya, it can't be included in Satyam, At Same time god will not be affected.

Gita :

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

All this world (Universe) is pervaded by me in my Unmanifest form (Aspect); all beings exist in me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

Nor do beings exist (In Reality) in me, behold my divine yoga supporting all beings, but not dwelling in them, I am my self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mistake No. 2 :

- Sahasra Nama Parayanam..

Mistake No. 3 :

- Every pilgrimage I did is to say directly you are not all pervading.

Example :

- Panduranga is in Pandarpur and in Chennai also.
- Therefore (Not Understandable), let us go to Pandarpur.
- 3 Doshas in the name of being great devotee (By Beating Dandora)
- Neivedyam – Bakta Treats lord as another human being.

Meditation No. 1 :

- Aham Saha - I am he

Meditation No. 2 :

- Saha Aham - He I am

Word Analysis :**a) Vyatiharaha :**

- 2 Meditations with subject, predicate exchange - Are intended in this mantra.

b) Hi Vimshimshanti :

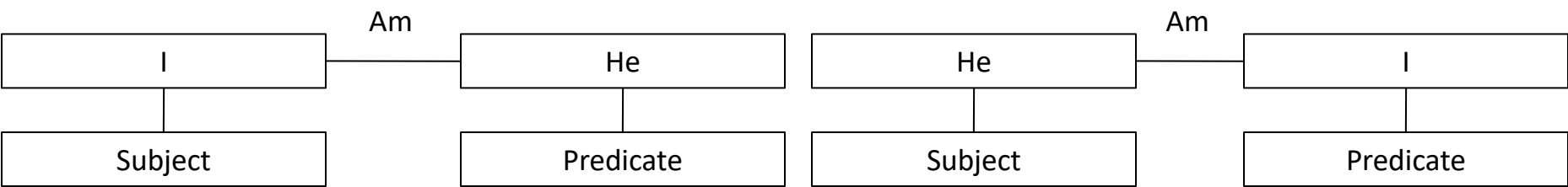
- Because scriptural words specify so.

c) Itaravatu :

- As in other cases.

Significance :**a) Vyatihara :**

- Subject - Predicate exchange.



- Not one Aikya Jnanam but Vyatihara 2 Meditations - 2 Fold Aikya Upasana, Veda Shabdaha.

b) Vimshimshanti :

- Mantra itself specifies, Sruti makes 2 statements.
- Yo Ham So Sou } Distinctly Says So
- Yo Sou So Ham }

c) Hi – Itaravatu :

- Hi - This is reasoning.

Itaravatu :

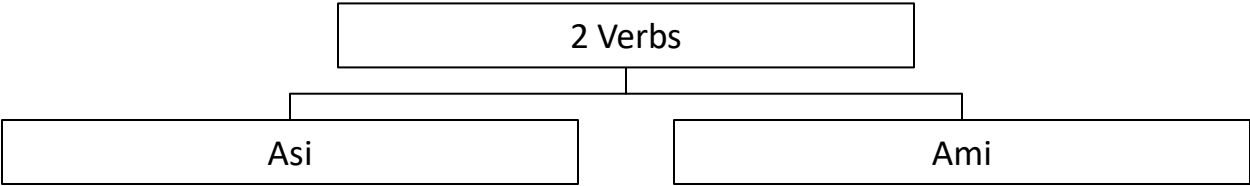
- Sruti is separate, Specification itself is reason.
- If you treat as one Upasanam Sruti’s statement will go waste.

Itaravatu :

- In other cases, Aham Graha Upasana, with subject - Predicate exchange – Jabala Sruti.

Mantra :

- Tvam Va Kim Ami, Bagavo Devate, Aham Vai Tvam Asi



Subject – Different :

- Oh Lord, I am you, you are I Ahamgraha Upasana Abheda Upasana.
- If some mantra occurs in Jnana Prakaranam, will treat as Aikyam.
- Vidya = Not 2 Different things repetition for Dargyam in Jnana Prakaranam - Vyatihara comes.

Example :

- Satva Me Tvam Eva Sat – Chaitanya Eva Tvam.
- Tvam Evam Avasta Traya Sakshi Chaitanyam, Repetition for Dridhi Karatvam.

Sutra 38 – 24th Adhikaranam :

सैव हि सत्यादयः ।

Saiva hi satyadayah

The same (Satya Vidya is taught in both places), because (attributes like) Satya etc., (are seen in both places). [3 - 3 - 38]

- Satyadhi Adhikaranam – 1 Sutra

General Introduction :

a) Vishaya :

- Brihadaranyaka Upanishad – Hiranyagarbha Upasana.

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति,
जयतीमाँल्लोकान्; जित इन्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति;
सत्यं ह्येव ब्रह्म ॥ 1 ॥ इति चतुर्थं ब्राह्मणम् ॥

tadvai tadetadeva tadāsa—satyameva; sa yo haitam mahadyakṣam
prathamajam veda satyam brahmeti, jayatīmāṁllokān; jita innvasāvasat,
ya evametam mahadyakṣam prathamajam veda satyam brahmeti;
satyam hyeva brahma ॥ 1 ॥ iti caturtham brāhmaṇam ॥

That (intellect-Brahman) was but this—Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes nonexistent - he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman. [5 – 4 – 1] 29

अप एवेदमग्न आसुः, ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिम्,
 प्रजापतिर्देवान्; ते देवाः सत्यमेवोपासते; तदेतत्सत्यवशरम्—सत्यमिति;
 स इत्येकमवशरम्, तीत्येकमवशरम्, यमित्येकमवशरं;
 प्रथमोत्तमे अवशरे सत्यम्, मध्यतोऽनृतम्, तदेतदनृतमुभयतः
 सत्येन परिगृहीत्म्, सत्यभूयमेव भवति; नैनं विद्वांसमनृतं हिनस्ति ॥ १ ॥

apa evedamagra āsuḥ, tā āpaḥ satyamasṛjanta, satyaṁ brahma,
 brahma prajāpatim, prajāpatirdevān; te devāḥ satyamevopāsate;
 tadetattṛyakśaram—satyamiti; sa ityekamakśaram, tītyekamakśaram,
 yamityekamakśaram; prathamottame akśare satyam,
 madhyato'nṛtam, tadetadanṛtamubhayataḥ satyena parighṛītm,
 satyabhūyameva bhavati; nainaṁ vidvāṁsamanṛtaṁ hinasti || 1 ||

This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajāpati, and Prajāpati the gods. Those gods meditate upon Satya. This (name) 'Satya' consists of three syllables: 'Sa' is one syllable, 'Tī' is another syllable, and 'Ya' is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth. [5 – 5 – 1]

- Hiranyagarbha = Satyam Sagunam Brahma.
- Brahma - All Pervading
 - Not Paramartika Satyam

Here Satu	Tyat
Murtha Shariram	Amurtha Shariram

Siksha Valli :

- Akasha Shariram Brahma.

Virat	Hiranyagarbha
Samashti Sthula Brahma	Samashti Sukshma Shariram Brahma

b) Samshaya :

- 2 Upasanas - Bhinnam or Abinnamva Vichara.
 - Guna Upasamhara Possible or not
 - Can Descriptions in 4th and 5th Sections be clubbed together?

c) Purva Pakshi :

Why Purva Pakshi – Gets doubt?

- Upasana Phalams mentioned are different, hence he concludes it is different.

Phalam for Chapter 5 – 4 – 1 :

- Loka Jayaha Superior Lokas in next Janma.
- Like Brahma Loka, not Moksha - No Moksha by Upasana.

Phalam for Chapter 5 – 5 – 1 :

- Brihadaranyaka Upanishad :

य एष एतस्मिन्मण्डले पुरुषसू तस्य भूरिति शिरः, एकं शिरः, एकमेतदक्षरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा, द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहरिति; हन्ति पाप्मानं जहति च य एवं वेद ॥ ३ ॥

ya eṣa etasminmaṇḍale puruṣas tasya bhūrīti śīraḥ; ekaṃ śīraḥ,
ekametadakṣaram; bhuva iti bāhū, dvau bāhū, dve ete akṣare; svarīti pratiṣṭhā;
dve pratiṣṭhe, dve ete akṣare; tasyopaniṣadaharīti; hanti pāpmānaṃ jahāti ca ya evaṃ veda || 3 ||

Of this being who is in the solar orb, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar.' He who knows as above destroys and shuns evil. [5 – 5 – 3]

d) Vyasa :

- Eka Upasana.

General Analysis :

- No logic – Ascertain both are one Upasana because of valid reason.
- Vyasa does not mention reason.

Shankara :

- Hiranyagarbha talked before in 5th Bramanam.
- Tat Yatu Tatu Satyam, Sat Yat Tat Satyam...
- Hiranyagarbha = Satyam, that satyam you meditate.
- Pronounal reference is argument, because of usage of appropriate pronouns.

Purva Pakshi :

- How you account for 2 Phalams?

Sutra 38 :

सैव हि सत्यादयः ।

Saiva hi satyadayah

The same (Satya Vidya is taught in both places), because (attributes like) Satya etc., (are seen in both places). [3 - 3 - 38]

General Analysis of sutra 38 :

- Satyadhi Adhikaranam.
- Hiranyagarbha Upasana – Brihadaranyaka Upanishad, 5th Chapter - 4th and 5th Section.
- Are they same or different?

Purva Pakshi : Phalams different :

4th Section :

- Higher Lokas

5th Section :

- Papa Nasha, Guna Upasamhara not applicable.

Vyasa :

- One Upasana in 2 sections, Kai Vahi - Same Hiranyagarbha Upasana in both Bramanams.

Main Reason :

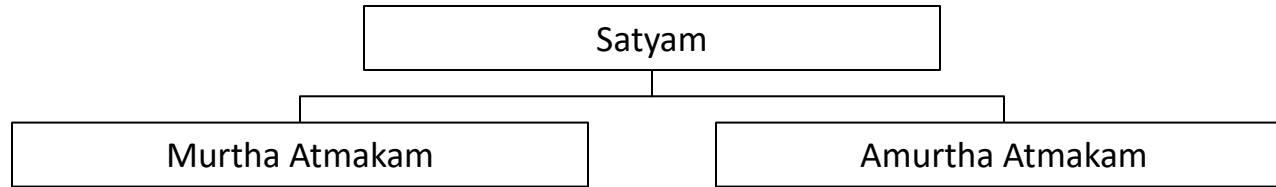
- Brihadaranyaka Upanishad :

तद्यत्तत्सत्यमसौ स आदित्यः—य एष एतस्मिन्मण्डले पुरुषः,
यश्चायं दक्षिणेऽवशन्पुरुषः; तावेतावन्योन्यास्मिन् प्रतिष्ठितौ;
रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः, प्राणैर्यममुष्मिन्; स यदोत्क्रमिष्यन्भवति
शुद्धमेवैतन्मण्डलं पश्यति; नैनमेते रश्मयः प्रत्यायन्ति ॥ ३ ॥

tadyattatsatyamasau sa ādityaḥ—ya eṣa etasminmaṇḍale puruṣaḥ,
yaścāyaṃ dakṣiṇe'kṣanpuruṣaḥ; tāvetāvanyonyasmin pratiṣṭhitau; raśmibhireṣo'
sminpratiṣṭhitah, prāṇairayamamuṣmin; sa yadotkramiṣyanbhavati
śuddhamevāitanmaṇḍalaṃ paśyati; nainamete raśmayah pratyāyanti || ३ ||

That which is Satya is that sun—the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him. [5 – 5 – 2]

- That Hiranyagarbha which was mentioned in Previous Bramana.
- Satyam – Name of Hiranyagarbha in 4th Bramana.



Shankara : Because of pronoun :

- Tatu Satyam, hence Upasamhara can be applied.

Purva Pakshi :

- How Loka Jaya Phalam and papa Nasha Phalam.

Brihadaranyaka Upanishad :

य एष एतस्मिन्मण्डले पुरुषस् तस्य भूरिति शिरः, एकं शिरः, एकमेतदवशरम्;
भुव इति बाहू, द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अवशरे;
तस्योपनिषदहरिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

ya eṣa etasminmaṇḍale puruṣas tasya bhūrīti śīraḥ; ekaṁ śīraḥ,
ekametadakṣaram; bhuva iti bāhū, dvau bāhū, dve ete akṣare; svarīti pratiṣṭhā;
dve pratiṣṭhe, dve ete akṣare; tasyopaniṣadaharīti; hanti pāpmānaṁ jahāti ca ya evaṁ veda || 3 ||

Of this being who is in the solar orb, the syllable ‘Bhūr’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Ahar.’ He who knows as above destroys and shuns evil. [5 – 5 – 3]

Brihadaranyaka Upanishad :

योऽयं दक्षिणेऽवशन्पुरुषस्तस्य भूरिति शिरः; एकं शिर, एकमेतदवशरम्; भुव इति बाहू;
द्वौ बाहू, द्वे एते अवशरे; स्वरिति प्रतिष्ठा;
द्वे प्रतिष्ठे, द्वे एते अवशरे; तस्योपनिषदहमिति: हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥
इति पञ्चमं ब्राह्मणम् ॥

yo'yaṃ dakṣiṇe'kṣanpuruṣastasya bhūriti śiraḥ; ekaṃ śira, ekametadakṣaram;
bhuva iti bāhū; dvau bāhū, dve ete akṣare; svariti pratiṣṭhā; dve pratiṣṭhe, dve ete akṣare;
tasyopaniṣadahamitiḥ hanti pāpmānaṃ jahāti ca ya evaṃ veda || 4 ||
iti pañcamam brāhmaṇam ||

Of this being who is in the right eye, the syllable 'Bhūr' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham.' He who knows as above destroys and shuns evil. [5 – 5 – 4]

- Prescribes another Anga Upasana as part of 'Hiranyagarbha' - Upasana.
- Chapter 4 + 5 - One Main 'Hiranyagarbha' Upasana, Chapter 5 - 3 and 4 - Satellite, additional Anga Upasana.

Angi	Anga
<ul style="list-style-type: none"> - Primary (Chapter 5 and Chapter 4) - Tayo Vai Tat – Mahat Yaksham, Pratamajam - Infinite, Adorable first born 	<ul style="list-style-type: none"> - Secondary (Chapter 5 – 5 – 3 and 4) - 'Hiranyagarbha' Upasana with Vyahruti - Bhur – Head - One Syllable - Buva – 2 Hands - 2 Syllables - Svaha – 2 Legs - 2 Syllables

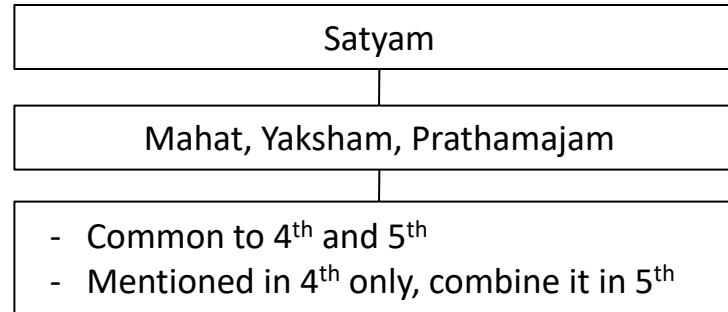
- At end of 'Hiranyagarbha' Upasana, Upanishad gives 2 Secret names of 'Hiranyagarbha'.

Aditya Rupa Hiranyagarbha	Akshi Rupa Hiranyagarbha
<ul style="list-style-type: none"> - Ahar - Macro Cosmic 	<ul style="list-style-type: none"> - Aham - Micro Cosmic

- One who meditates on Secret name of Ahar and Aham Upasana – Phalam is papa Nasha.
- Hanti Papmanam Janeti Cha... [Chapter 5 – 5 – 3]
- Papa Nasha is Additional Phalam of Anga Upasana.

Angi Upasana Phalam	Anga Upasana
- Loka Jayaha	- Rahasya Nama Dhyeya Upasana - Papa Nasham

- In both Bramanam, Anga Sahita Upasana is topic.
- 4th and 5th Bramanam to be taken together – Subsidiary and Main together.
- Subsidiary Upasana can't stand by itself, Can Combine Satyam in 4th and 5th Bramana.



- Guna Upasamhara Kartavyaha.

Word Analysis :

a) Sa Eva – Saiva :

- The same 'Hiranyagarbha' Upasana alone is taught in 5th Section also.

b) Taiva Hi :

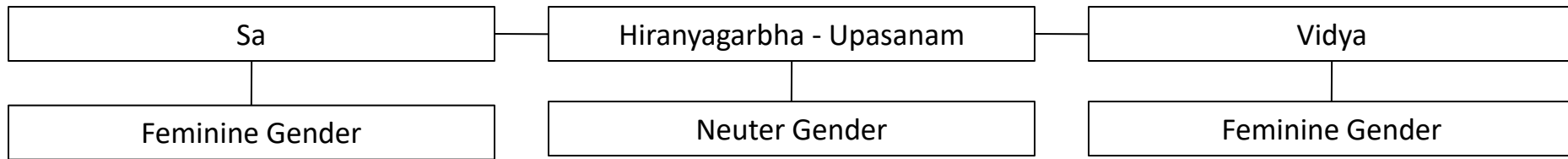
- Because of Valid reason.

c) Satyadaya :

- Therefore attributes like Satyam are to be included in the 5th Section also.

Significance :

a) Sa :



b) Eva :

- Same 'Hiranyagarbha' Upasana alone mentioned in 4th Bramanam is talked about in 5th Bramanam.
- Even though different Phalam is mentioned, Brihadaranyaka Upanishad :

तद्यत्तत्सत्यमसौ स आदित्यः—य एष एतस्मिन्मण्डले पुरुषः,
यश्चायं दक्षिणेऽवशन्पुरुषः; तावेतावन्योन्यस्मिन् प्रतिष्ठितौ;
रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः, प्राणैरयममुष्मिन्; स यदोत्क्रमिष्यन्भवति
शुद्धमेवैतन्मण्डलं पश्यति; नैनमेते रश्मयः प्रत्यायन्ति ॥ ३ ॥

tadyattatsatyamasau sa ādityaḥ—ya eṣa etasminmaṇḍale puruṣaḥ,
yaścāyaṁ dakṣiṇe'kṣanpuruṣaḥ; tāvetāvanyonyasmin pratiṣṭhitau; rāsmibhireṣo'
sminpratiṣṭhitah, prāṇairayamamuṣmin; sa yadotkramiṣyanbhavati
śuddhamevāitanmaṇḍalaṁ paśyati; nainamete rāsmayaḥ pratyāyanti || 2 ||

That which is Satya is that sun—the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him. [5 – 5 – 2]

c) Hi : Reason :

- Because of valid reason, Vyasa Doesn't specify.

Shankara :

- Tatu – Yatu Satyam is used - Reminding us of 4th Bramana.
- It is used in 5th Brahman for sake of Pratya Bigya – Purpose – Reminding - Mahat, Yaksha, Prathamajam.

Additional Argument :

- Before Sarva Nama Shabda, few lines of 5th Bramanam, Explanation of Mahat, Yaksham, Prathamajam in 4th Bramanam.
- Connected in 5th Bramanam - By hi – Valid Reasons.

d) Satya – Adayaha :

- Satya Guna = Murtha and Amurtha Atmakam Prapancha.

e) Aadihi : Other 3 Gunas :

Mahatu	Yaksham	Prathamajam
Infinitely Big	Adorable	First Born

Keno Upanishad :

- Lord appeared in front of Devas and Asuras as Yaksha,
- Yaj – Dhatu – To worship, Yajana, Pujana Yogyam, Varishtam, Adorable.

Mundak Upanishad :

ओं । ब्रह्मा देवानां प्रथमः संबभूव विश्वस्यकर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

om | brahmā devānām prathamah sambabhūva viśvasyakartā bhuvanasya goptā |
sa brahmavidyām sarvavidyāpratiṣṭhām atharvāya jyeṣṭhaputrāya prāha || 1 ||

Of the Gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [1 – 1 – 1]

- Out of Ishvara - 1st created is Hiranyagarbha, Brahmaji.
- Mahat, Yaksham, Prathamajam only mentioned in 4th Bramanam.
- Have to be transferred to 5th Bramanam also, called Guna Upasamhara.
- Satyadaya Gunaha Gunasamharatasya.
- Get additional papa Nasha Phalam and Phalam Upasamhara to be done. 38th Sutra – 24th Adhikaranam Over.

कामादीतरत्र तत्र चायतनादिभ्यः ।

Kamaditaratra tatra chayatanadibhyah

(Qualities like true) desire etc., (mentioned in the Chandogyo Upanishad are to be inserted) in the other (i.e., in the Brihadaranyaka) and (those mentioned) in the other (i.e., in the Brihadaranyaka are also to be inserted in the Chandogyo) on account of the abode, etc., (being the same in both). [3 – 3 – 39]

General introduction to Adhikaranam - One sutra :

- Karmadhi Adhikaranam

Vishaya :

- Chandogyo Upanishad :

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मि-
न्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजि-
घत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति
यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवो-
पजीवन्ति ५

Sa bruyannasya jarayaitajjiiryati, na vadhenasya hanyate; etatsatyam
brahmapuramasminkamah samahitah. esa atmapahatapapma vijaro
vimrtyurvisoko vijighatso 'pipasah satyakamah satyasankalpah.
yatha hyeveha praja anvavisanti yathanusasanam yam yamantabhi
kama bhavanti yam janapadam yam ksetrabhagam tam tamevopajivanti.

In reply the teacher will say : 'The body may decay due to old age, but the space within [i.e., Brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the self-free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of truth and the cause of dedication to truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate.' [8 – 1 – 5]

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्;
 एष सर्वेश्वरः; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय;
 तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्रजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद्द स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिवशाचर्यं चरन्ति;
 या होव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते,
 असितो न व्यथते, न रिष्यति; एतमु ह्वैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उ ह्वैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu ya eṣo'ntarhṛdaya
 ākāśastasmiñchete, sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhuṇā karmaṇā bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa
 eṣāṁ lokānāmasambhedāya; tametaṁ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena; etameva viditvā munirbhavati |
 etameva pravrajino lokamicchantāḥ pravrajanti |
 etaddha sma vai tat pūrve vidvānsaḥ prajāṁ na kāmāyante,
 kiṁ prajāyā kariṣyāmo yeṣāṁ no'yamātmāyaṁ loka iti; te ha sma
 putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā
 sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ | sa eṣa neti netyātmā,
 agrhyo nahi grhyate, aśīryo nahi śīryate, asaṅgo nahi sajyate, asito na vyathate,
 na riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaīṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, Birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; Undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Para Vidya – Bheda or Abheda, Paramatma invoked in Hridaya Dahara Akasha.

Gita :

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

The lord dwells in the hearts of all beings, O Arjuna, Causing all beings, by His illusive power to revolve, as if Mounted on a Machine. [Chapter 18 – Verse 61]

- Ashta Guna Visishta Paramatma....
- i) Apaha Patma - Immaculate, sinless, papa Rahitam.
- ii) Vijara - Without Jara - Old age, Decay
- iii) Vimrityu - Deathless, Marana Rahitaha.
- iv) Vishokaha - Sorrowless, Shoka Rahitaha.
- v) Aviji Kattaha – Hungerless
- vi) Apipapsaha – Thirstless.
- vii) Satyakamaha – One Whose desires always fulfilled, no aborted vision, no Mohasha, no Mogaha Karmanaha(Gita)
- viii) Satyasankalpaha – Wish / Will ever Satyam.

Paramatma Vidya very important

Chandogyo Upanishad : Chapter 8 – 1 - 5

Brihadaranyaka Upanishad : Shariraka
Bramanam – Chapter 4 – 4 - 22

2 Most important Bramanams in Brihadaranyaka Upanishad :

- a) Svayam Jyoti
- b) Shariraka Bramanam Chapter 4 – 4 – 22

Brihadaranyaka Upanishad : Chapter 4 – 4 – 22 :

Ishvara :

a) Sarvasya Vashi :

- Controller of all - Lord of all.
- We don't control anything - Sarvasya Adhipathi.
- Presiding intelligence over everything, They are one, Guna Upasamhara possible.
- Vasishtatvam can be transferred to Chandogyo Upanishad.
- Satyakama can be transferred to Brihadaranyaka Upanishad.

Vyasa:

- Both Paramatma Vidya only.

General Analysis of sutra :

- Virtues can be exchanged because of Eka Vidya.

2 Reasons :

a) In both Paramatma visualised in same locus – Hridayam

Chandogyo Upanishad :

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्त-
स्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति १

atha yadidamasminbrahmapure daharam pundarikam vesma
daharo'sminnantarakasahtasminyadantastadanvestavyam
tadvava vijijnasitavyamiti.

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 – 1 – 1]

Mahanarayana Upanishad :

- 3rd Poorna Kumba Mantra... Daharam Pibasham Paramatma Vibutam...
 - Hridayam – Small, Hridayam Akasha – Small space
 - Vishokam – Shoka Rahitaha
 - Tad Anta Upasiditavyam
- } Visualisation of Paramatma

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 – Hridaya Antare Dahara Akasham.
- Ya Esho Hridaya Akashe...(Dwells)
- Locus common for Paramatma Vidya of both Upanishads

b) Common Virtue in Both :

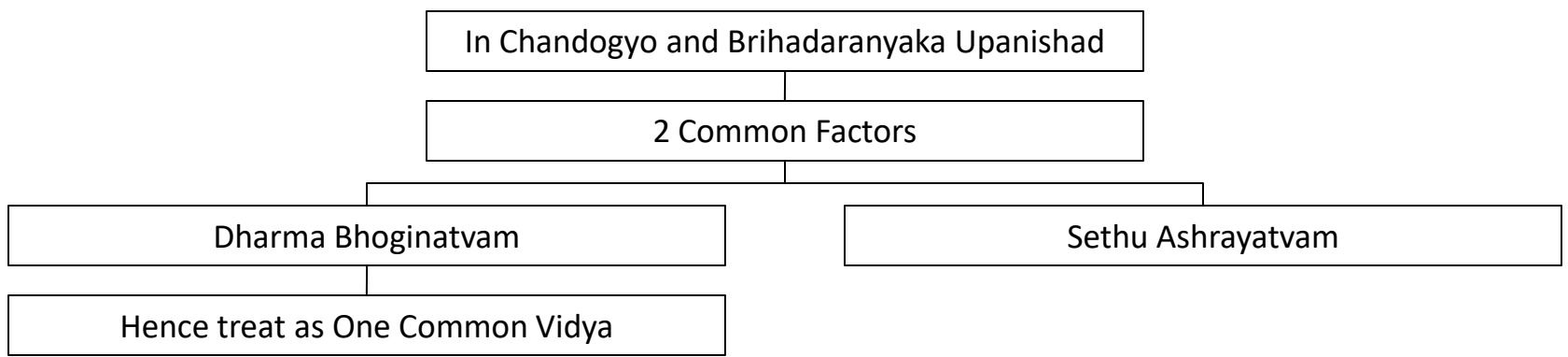
- Paramatma is Sethuhu - Embankment of laws of dharma - (Like mud embankment, keeps water flowing to other fields).
- To protect, to keep within limit of field is function of Sethuhu.
- Bhagawan protects universe and keeps universe in order, within all chemical, physical laws.
- Water boils at 100*c Everytime, everywhere.

Abinna	Maryadam
- Non Violated	- Limits - Dharma Protector

Gita :

ब्रह्मक्षरं परमं वेदितव्यं
ब्रह्मस्य विश्वस्य परं निधानम् ।
ब्रह्मव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८ ॥

You are the imperishable, the supreme being worthy to be known. You are the great treasure-house of this universe. You are the imperishable protector of the eternal dharma. In my opinion, you are the ancient Purusa. [Chapter 11 – Verse 18]



Word Analysis :

a)

Kamadhi	Itaratra
Virtues like Satyakama Mentioned in Chandogya Upanishad : Chapter 8 – 1 – 5	Should be included in Brihadaranyaka Upanishad : Chapter 4 – 4 – 22

b)

Cha	Tatra
And	Virtues like Vasishtatvam (Overlordship, controllership in Brihadaranyaka Upanishad : Chapter 4 – 4 – 22) – Should be added to Chandogya Upanishad : Chapter 8 – 1 - 5

c) Ayatana Vibayaha :

- Because of common features like locus.

Significance :

a) Kamadhi :

- (Kama – Adhi) Satyakama and Tvam Vijigatsvam, Sarvapapmanam.
- Adhi – Refers to Virtues belonging to Chandogya Upanishad : Chapter 8 – 1 – 5.

b) Itara :

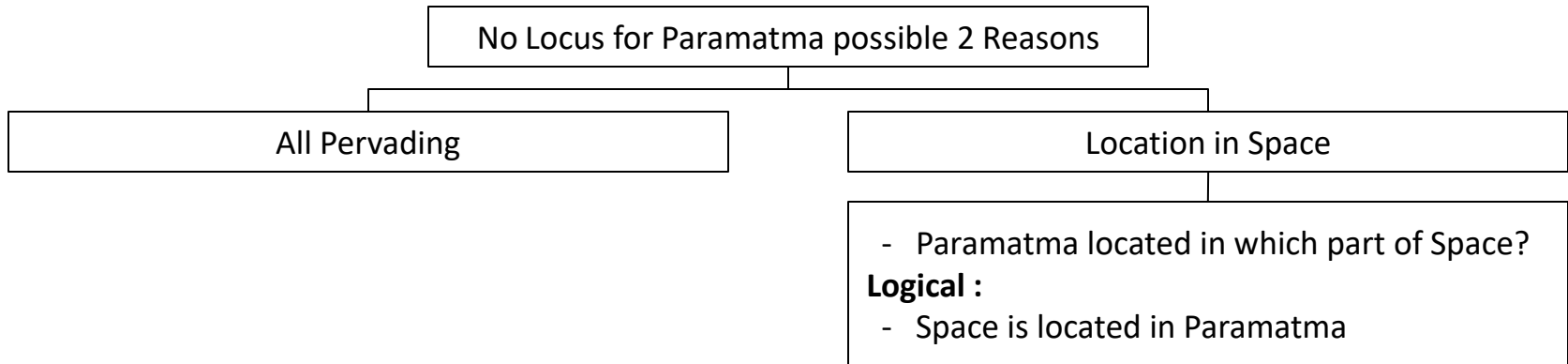
- Should be included in Brihadaranyaka Upanishad : Paramatma Vidya Chapter 4 – 4 – 22.

c) Tatra Cha :

- Virtues mentioned in Brihadaranyaka Upanishad : Vasishtatvam should be included in Chandogyo Upanishad : Chapter 8 – 1 – 5.
- Virtues Osmosis – Transmission.

d) Ayatanam – Na – Nibyaha :

- Locus where Paramatma is invoked.



- Paramatma beyond space, it is Adhishtanam of space, we do Deliberate compromise in Invocation / Meditation.
- For worship or meditation, locus used.
- Locating Paramatma is deliberate act done by Shastra and seeker for worship.
- Otherwise, have to put flowers all over.
- Asmin Haridrya Bimba = Aharyam = Deliberate Super imposition.
- Committing mistake deliberately = Aharya Jnanam, I know Bhagawan is all pervading but locate Shiva in lingam.
- Hridaya Ayatanam - Mentioned in both Chandogyo and Brihadaranyaka Upanishad.

Aadhi – Etc :

- Another common feature – Setutvam – Bank which protects everything as dharma, keeps within limits.
- Because of 2 common features in Chandogyo and Brihadaranyaka Upanishad, we treat as one Paramatma Vidya.

Shankara Adds :

- Additional feature in commentary.

Sutra 39 :

कामादीतरत्र तत्र चायतनादिभ्यः ।

Kamaditaratra tatra chayatanadibhyah

(Qualities like true) desire etc., (mentioned in the Chandogyo Upanishad are to be inserted) in the other (i.e., in the Brihadaranyaka) and (those mentioned) in the other (i.e., in the Brihadaranyaka are also to be inserted in the Chandogyo) on account of the abode, etc., (being the same in both). [3 – 3 – 39]

- 25th Adhikaranam, Paramatma Vidya - Discussed in Chandogyo Upanishad : 8th Chapter and Brihadaranyaka 4th Chapter Bramanam.
- Both one and same.

Reason :

Anyatha Nadibyah :

- Certain common features...

a) Ayathanam :

- Locus of invocation is Hridayam in both Chandogyo and Brihadaranyaka Upanishad, Aadhi - More features.

b) Setutvam :

- Paramatma = Limit, embankment to main rhythm in universe, controlling factor.
- Sethu - Not bridge to cross, Bank - Made out of mud to stop water from flowing into another field.

Sethu :

- Keeps water in field.
- Sashvata Dharma Goptrutvam = 3 Sethu.

Shankara adds new feature :

- Even Chandogyo : Chapter 8 – 1 and Brihadaranyaka Upanishad : Chapter 4 – 4 - Paramatma Vidya.

Chandogyo Upanishad :

- Is Paramatma – Saguna Paramatma Upasanam, Guna Sahita Paramatma Upasanam, Saguna Vidya.

Brihadaranyaka Upanishad :

- Nirguna Paramatma Jnanam without attributes.

Chandogyo Upanishad :

- When person thinks of Paramatma must include Paramatma with Virtues.

Paramatma	Upasaka
Master	Dasa

- Bheda

- Can ask Prayojanam – Upto Brahma Loka.
- Division between Upasya and Upasaka Maintained.

Brihadaranyaka Upanishad :

- Paramatma attributes separated Vachyarth – Replaced by Lakshyarth Paramatma.
- Division between Paramatma and Jivatma Removed.
- Division caused by attributes.

Paramatma :

- Superior because of attributes, once you remove attributes, separation goes away.
- After Lakshyarth Paramatma Jnanam, Jnani will look at attributes.
- Attributes not seen as intrinsic features of Paramatma but Vyavaharika glory.
- They become glorification of Paramatma, not intrinsic.
- Will be Artha Vada, not included in Paramatma, Paramatma is one and same.
- Vachyarth – Taken in Chandogyo division maintained.
- Lakshyarth – Taken in Brihadaranyaka Upanishad.
- Division removed in Brihadaranyaka Upanishad, This Adhikaranam to be read.

सा च प्रशासनात् ।

Sa cha prasasanat

This (supporting) on account of the command (attributed to the Imperishable, can be the work of the Supreme Self only and not of the Pradhana). [1 – 3 – 11]

Why?

Chandogyo Upanishad :

- Upasana upon Paramatma not clearly mentioned.
- Paramatma indirectly mentioned as Akasha.

Does Akasha refer to Paramatma?

- See Dahara Vidya and conclude Hiranyagarbha is Paramatma Vidya.
- After concluding it is Paramatma Vidya, then Chandogyo and Brihadaranyaka Upanishad.
- Paramatma Vidya is one and same is 2nd step.
- 25th Adhikaranam over - 39th sutra over.

Sutra 40 :

आदरादलोपः ।

Adaradalopah

On account of the respect shown (to the Pranagnihotra by the Sruti) there can be no omission (of this act) (even when the eating of food is omitted). [3 – 3 – 40]

General Introduction :

- Adharadhi Adhikaranam – 2 Sutras, Academic.

Chandogyo Upanishad :

- Chapter 5 – 11th to 18 Sections.
- Big Upasana Discussed – Vaisvanara Upasana = Vishwarupa Upasana.

Gita :

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वा सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६ ॥

I See three of boundless form on every side, with manifold arms, stomachs, mouths and eyes; neither the end, nor the middle, nor also the beginning do I see; O Lord of the universe, O Cosmic form. [Chapter 11 – Verse 16]

Sri Vishnu Sahasranamam Stotram :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥstham yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citram raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

- Based on Vaishvanara Upasana.

a) Vishaya :

- Chandogyo Upanishad :

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तं जुयुयात्प्रा- णाय स्वाहेति प्राणस्तृप्यति १

Tadvadbhaktam prathamamagacchettaddhomiyaṁ sa yaṁ prathamamahutim juhuyattam juhuyatpranaya
svaheti pranaḥ tṛpyati.

The first part of the food is like the first oblation. One who eats should offer it as an oblation to Prana, Saying, 'Pranaya Svaha' [i.e., I offer this as an oblation to Prana]. With this, you Prana Becomes pleased. [5 – 19 – 1]

- Vaisvanara Upasana should be done upon eating as oblation to Vaishvanara invoked in himself.
- In form of Aham Graha Upasana = Virat Ishvara.
- Look upon regular consumption of food as Homiyam.

Mantra :

Om bhoorbhuvassuvah amrutho(u)pasvaranamasi
Pranaya svaha apanaya svaha vyanaya svaha
Udanaya svaha samanaya svaha brahmane svaha

The three worlds are pervaded by the Lord, the creator.
I offer this to prana (respiratory system) I offer this to
apana (excretory system) I offer this to vyana (circulatory
system) I offer this to udana (reversal system) I offer this
to samana (digestive system)

- With this Attitude, eating called Prana Agni Hotra Ritual, Sacred.

Chandogyo Upanishad :

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु
लोकेषु सर्वेषु भूतेषु स-र्वेष्व्वात्मसु हुतं भवति २

Atha ya etadevam vidvanagnihotram juhوتي, tasya sarvesu
lokesu bhutesu sarvesvatmasu hutam bhavati.

But he who performs the Agnihotra sacrifice with full knowledge of the Vaisvanara self is deemed to have offered oblations to all the worlds, to all beings, and to all selves. [5 – 24 – 2]

- This Ritual is Glorious.

Samshaya : Atiti :

- Yajamana should eat first or offer to Atiti first?
- Prana ritual to be done first... offering to Lord first, Aadarat - (Reverentially) - In this sutra.
- Vaisvanara Upasana = Prana Agnihotra Ritual, treated reverentially in Brahma sutra.
- Agnihotra, Nitya karma, should not break at all, like Sandhya Vandhanam.
- Vaishvanara's eating is Agnihotram, it is also compulsory thing.

- Normal eating can drop anytime.
- Shiva Ratri Upasaka day - Can he skip Agnihotra ritual? Will there be Pratyavaya?
- 1st Sutra – Purva Pakshi, 2nd sutra – Siddantin.

Adhikaran Introduction :

c) Purva Pakshi :

- Must compulsorily eat during Upavasam day.

d) Siddantin :

- No such rule - Ordinary eating as ritual is glorification, not compulsory to eat.
- Upanishad does not say, you should eat to perform Agnihotra.
- It says, if and when you eat, what is regularly consumed, it is taken as oblation.
- Upavasa day - Skip, Eating alone is Vidhi.

General Analysis of 1st Sutra :

- Since Veda treats this Upasana, eating in reverential manner as ritual itself, Upasana should not be broken.
- Take Atleast milk - Purva Pakshi 's condition.

Word Analysis :

a) Alopaha :

- Prana Agnihotram should not be stopped

b) Adarat :

- Because of reverence attached to it by scriptures.

Significance :

a) Adaravatu :

- Reverence by regular eating for Vaisvanara Upasaka.
- Jabala Srutihi - (Not Upanishad) Poorvaha Atitibyaha Ashriyat.

- Vaishvanara Upasaka should not eat before feeding Athithi.
- Because if this Adarabya reverence.

b) Alopaha :

- Lopaha = Break, Alopaha - Without break, no break should be there.

Siddantin

Sutra 41 :

उपस्थितेऽतस्तद्वचनात् ।

Upasthite'tastadvachanat

When eating is taking place (the Pranagnihotra has to be performed) from that (i.e., the food first eaten), for so (the Sruti) declares. [3 – 3 – 41]

Vyasa :

- Veda Clear.

Chandogyo Upanishad :

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां प्रथमामाहुतिं
जुहुयात्तं जुयुयात्प्रा- णाय स्वाहेति प्राणस्तृप्यति १

Tadvadbhaktam prathamamagacchettaddhomiyaamsa yam
prathamamahutim juhuyattam juhuyatpranaya
svaheti pranas trpyati.

The first part of the food is like the first oblation. One who eats should offer it as an oblation to Prana, Saying, 'Pranaya Svaha' [i.e., I offer this as an oblation to Prana]. With this, you Prana Becomes pleased. [5 – 19 – 1]

- If Upasaka seated for eating for regular consumption, 1st food that is served, Baktam - To be offered to Lord.

Upasana Day :

- Don't sit for eating, no food served, no oblation, no Ritual, no milk to be taken.
- Conditional thing, not compulsory thing. Served food is offering.

Pramanam : Chandogyo Upanishad :

- Chapter 5 – 19 – 1

Word Analysis :

a) Ataha :

- Offering should be made from the food.

b) Upastite :

- When it is available.

c) Tad Vachanat :

- Because that is the instruction.

Significance :

a) Upastite Sati :

- If food on plate, and seated for regular consumption, for practicing Agnihotra.

b) Ataha :

- From served food, prepared for Bojanam.
- From that alone, oblation should be made, not milk specially designed for this.

c) Tad Vachanat :

- That is said in Chandogyo Upanishad : Chapter 5 – 19 – 1
- Tad Yad Baktam Prathamam Agachet....
- What comes as your share, take that

Sutra 42 – 27th Adhikaranam :

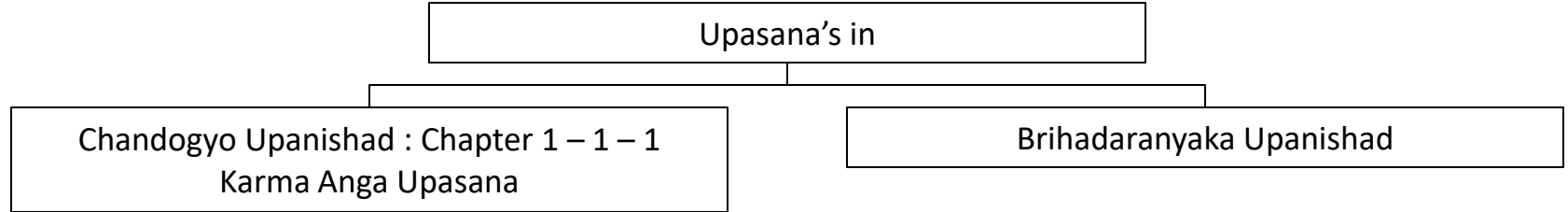
तन्निर्धारणानियमस्तद्दृष्टेः
पृथग्ध्यप्रतिबन्धः फलम् ।

Tannirdharananiyamastaddrishteh
prithagghyapratibandhah phalam

There is no rule about the inviolability of that (i.e., Upasanas connected with certain sacrifices) that is seen (from the Sruti itself); for a separate fruit (belongs to the Upasanas), viz., non-obstruction (of the results of the sacrifice).[3 – 3 – 42]

- Tan Nirdharana Adhikaranam – One Sutra

a) Vishaya :



Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

om ity etad aksaram udgitham upasita,
om iti hy udgayati yasyopavyakhyanam.

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and Concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

Chandogyo Upanishad :

- Meditation practiced Along with Vedic ritual not independent Upasana.
- Mantras, materials used - Support for Upasana.

Nachiketa Ritual :

- Fire = Symbol, upon fire, Vaisvanara invoked, Then it is karma Anga Upasana.

Here Alambanam :

- Anything used in ritual – Fire = Location where oblations offered.

Chandogyo Upanishad : Chapter 1 – 1 - 1 :

- Om It Etat Aksharam Udgita Upasita....
- Upanishad Prescribes karma Anga Upasana, Udgita Upasana, Sama Veda Omkara = Udgita.

- Udgita is integral part, high pitch Chanting.
- Rig, Yajur innocent – Ordinary, Udgita Devatas invoked upon.

Omkaara	Invoke
<ul style="list-style-type: none"> - Alambanam - Shiva Lingam - Pancha Bautika - Sapta Bautika 	<ul style="list-style-type: none"> - Devatas - Shiva - Sama Veda Mantra - Sama Veda Mantra

b) Samshaya :

- Are these Upasanas compulsory part or optional?

Example : Katho Upanishad :

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

**Naciketam upakhyanam, mrtyu proktam sanatanam,
Uktva srutva ca medhavi, Brahma loke mahiyate II 16 II**

The intelligent one, having heard and related this ancient story of Naciketas as told by Lord death, is glorified in the world of Brahman. [I – III – 16]

- Invoke Vaisvanara upon fire, is this compulsory Everytime Ritual is done?

c) Vyasa :

- Person need not do it, can confine to ritual only which gives ordinary Phalam.
- Upasana gives Additional Punya Phalam.

General Analysis of Sutra :

Vyasa :

- Aniyama – Not compulsory, optional.
- Upanishad States in Chapter 1 – 1 – 10.

Chandogyo Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया
करोति श्रद्धयोपनिषदा तदेव
वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

Tenobhau kuruto yascaitadevam veda yas ca na veda.
nana tu vidya cavidya ca yad eva vidyaya karoti sraddhayaopanisada
tad eva virya-vattaram bhavatiti khalv
etasyaivaksarasyopavyakhyanam bhavati.

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upanishads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

Upanishad :

- When ritual is performed Along with Upasana it is more efficacious - Result improves.
- If not, less efficacious, some benefit received.
- Karma valid by itself, Upasana – Optional.

Word Analysis :

a) Tan Nirdharana Niyamaha :

- Upasanas not compulsory.

b) Tad Drishtehe :

- Indicated in Sruti itself.

c) Apratibandaha :

- The destruction of Papam.

d) Hi :

- Is indeed

e) Pritak Phalam :

- A separate result.

Significance :

a) Tan Niradharana Niyama :

- Tatu = Karmanga Utgita.



Nirdharanam = Upasanam, Karmanga Udgita Upasanam.

b) Aniyamaha :

- Optional, not compulsory

c) Tad Drishtehe :

- Sruti Vachana Darshanat, Because we see Sruti Vakyams to that effect.

Chandogyo Upanishad : Chapter 1 – 1 - 10

- Upasana gives extra result, Without Upasana also, karma gives benefit.

d) Pritak Hi Apratibandaka Phalam :

- Extra result mentioned in Chapter 1 – 1 – 10
- Therefore Upasanam benefit is there.
- Apartibandaha = Papa Nasha or extra Punyam is result.
- It will be lost if Upasana not done.

Sutra 43 :

प्रदानवदेव तदुक्तम् ।

Pradanavadeva taduktam

As in the case of the offerings (Vayu and Prana must be held apart). This has been explained (in the Purvamimamsa Sutra). [3 – 3 – 43]

- 28th Adhikaranam – 43rd Sutra – One Sutra

General introduction to Adhikaranam :

- Chandogyo and Brihadaranyaka Upanishad – Upasanas.

Chandogyo Upanishad :

- Samvarga Upasana Vayu Devata Meditated on Samvarga, Prana Meditated as Samvarga.

Samvarga :

- That which dissolves everything - Dissolver - Swallower - Destroyer of everything, - Laya karanam.
- Samvrij - To destroy.

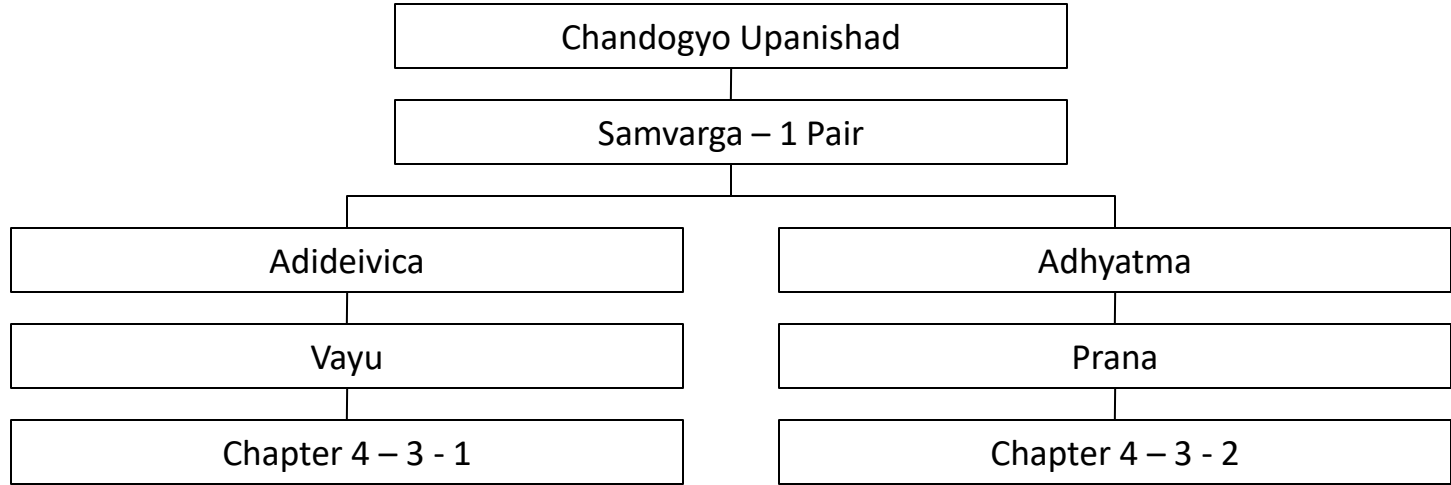
Why Vayu is Samvarga?

- Resolution of creation in reverse order of 5 elements creation.
- Prithvi Devata resolves into Agni Devata, Vayu Devata.
- Buta and Bautika Samvarga at macro level in elements and elementals - Products.

Micro Level :

- Activities resolved into Prana.
- Jnana Indriyas, karma Indriyas, Antahkarana - Functions are resolved into Prana in Sushupti state.
- Prana alone awake during Sushupti.

- Prana – Resolver of all Activities
 - Samvarga at Micro Level
 - Adhyatma Samvarga



Chandogyo Upanishad :

वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति
वायुमेवाप्येति यदा सूर्योऽस्तमेति
वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति १

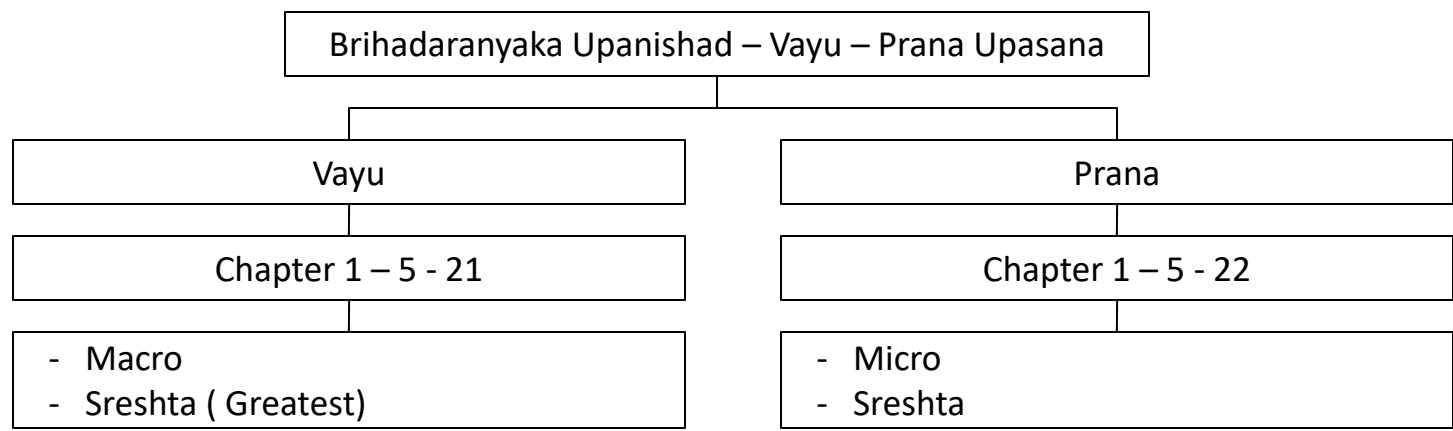
vayur vaha samvargo yada va agnir udvayati vayum
evapyeti yada suryo 'stam eti vayum
evapyeti yada cendro 'stam eti vayum evapyeti.

The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air. [4 – 3 – 1]

यदाप उच्छुष्यन्ति वायुमेवापियन्ति
वायुर्ह्येवैतान्सर्वान्संवृङ्क इत्यधिदैवतम् २

yadapa ucchusyanti vayum evapiyanti vayurhyevaitan
sarvan samvrnkta ity adhidaivatam.

When water dries up, it disappears into the air. The air swallows all these. This is the worship of the forces of nature (Adhidaivata) .[4 – 3 – 2]



Brihadaranyaka Upanishad :

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे, तानि सृष्टान्यन्योऽन्येनास्पर्धन्त—
 वदिष्याम्येवाहमिति वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्,
 एवमन्यानि कर्माणि यथाकर्म; तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्,
 तान्याप्त्वा मृत्युरवारुन्ध; तस्मात्श्राम्यत्येव वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्;
 अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः; तानि ज्ञातुं दधिरे । अयं वै नः श्रेष्ठो यः
 संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव सर्वे रूपमसामेति;
 त एतस्यैव सर्वे रूपमभवन्, तस्मादेत एतैनाख्यायन्ते प्राणा इति;
 तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद; य उ हैवंविदा स्पर्धतेऽनुशुष्यति,
 अनुशुष्य हैवान्ततो म्रियते इत्यध्यात्मम् ॥ २१ ॥

athāto vratamīmāṃsā; prajāpatirha karmāṇi sasrje, tāni
 sṛṣṭānyanyo'nyenāspardhanta—vadiṣyāmyevāhamiti vāgdadhre,
 drakṣyāmyahamiti cakṣuḥ, śroṣyāmyahamiti śrotram,
 evamanyāni karmāṇi yathākarma; tāni mṛtyuḥ śramo bhūtvopayeme,
 tānyāpnot, tānyāptvā mṛtyuravārundha; tasmātśrāmyatyeva vāk,
 śrāmyati cakṣuḥ, śrāmyati śrotram; athemameva nāpnodyo'yaṃ
 madhyamaḥ prāṇaḥ; tāni jñātum dadhrire |
 ayaṃ vai naḥ śreṣṭho yaḥ saṃcaramṣcāsaṃcaramṣ ca na vyathate,
 atho na riṣyati, hantāsyaiḥ sarve rūpamasāmeti; ta etasyaiḥ sarve
 rūpamabhavan, tasmādetā etainākhyāyante prāṇā iti;
 tena ha vāva tatkulamācakṣate yasminkule bhavati ya evaṃ veda;
 ya u haivaṃvidā spardhate'nuśuṣyati,
 anuśuṣya haivāntato mriyate ityadhyātmam || 21 ||

Now a consideration of the vow: Prajā-paṭi projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, 'I will go on speaking.' The eye: 'I will see.' The ear: 'I will hear.' And so did the other organs according to their functions. Death captured them in the form of fatigue—it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prāṇa.' That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body. [1 – 5 – 21]

Brihadaranyaka Upanishad :

अथाधिदैवतम्—ज्वलिष्याम्येवाहमित्यग्निर्दधे, तप्स्याम्यहमित्यादित्यः,
भास्याम्यहमिति चन्द्रमाः, एवमन्या देवता यथादेवतम्;
स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां देवतानां वायुः;;
निम्लोचन्ति हान्या देवताः, न वायुः; सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

athādhidaivatam—jvaliṣyāmyevāhamityagnirdadhre,
tapsyāmyahamityādityaḥ, bhāsyāmyahamiti candramāḥ,
evamanyā devatā yathādevatam;
sa yathaiṣāṃ prāṇānāṃ madhyamaḥ prāṇaḥ, evametāsāṃ
devatānāṃ vāyuḥ;; nimlocanti hānyā devatāḥ, na vāyuḥ;
saiṣānastamitā devatā yadvāyuḥ || 22 ||

Now with reference to the gods: Fire look a vow, ‘I will go on burning.’ The sun: ‘I will give heat.’ The moon: ‘I will shine.’ And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vāyu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets.[1 – 5 – 22]

Why Prana Sreshtaha?

- Every organ tired, after sometime Kala enters organs.
- Because of influence of Kala, organs tired, If you work fast - Hands tired.
- If you see TV long time – Pain.
- Breathing goes on - For years - No pain, continues in sleep - Till death – Hence Sreshtaha.
- Correspondingly Vayu Tatvam gives energy to all Devatas.
- Power in nature given by Vayu only.

a) Vishaya :

- Vayu – Prana Samvarga in Chandogyo and Vayu Prana Sreshta in Brihadaranyaka Upanishad.

b) Samshaya :

Purva Pakshi :

- Vayu and Prana need not be separately practiced.
- Both can’t be practiced together.

Reason :

- Samashti Devata alone Blessing individual organs.
- Macro Samashti – Adideivam is located in Adhyatmam also.
- Adhyatmam Devata enclosed in individual is same as Adideiva Devata.

Aitareya - 1st Chapter - 1st Section :

- Every Devata enters organ of every individual.
- Surya Devata enters Chakshu – Agni Devata enters Vag Indriyam.
- Agni Vag Butva Kham Pravshate...
- Series of entries of Adideivam into Adhyatmam. Macro and micro essentially same.
- Macro enclosed in container = Micro.

Purva Pakshi's 2nd Argument :

- All Devatas in sense organs go back to Samashti.

Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāśca sarve pratidevatāsu |
karmāṇi vijñānamayaśca ātmā pare'vyaye sarve ekībhavanti || 7 ||

The fifteen Kala-s (Parts) enter into their elements, their Devata-s (Senses) into their corresponding Deva-s (Deities), and their deeds and their 'Self-full-of-knowledge' (Intellectual self) all get united, in the highest and imperishable Brahman. [3 – 2 – 7]

- When Jnani dies, portion of Surya Devata in his eyes, merge with his corresponding Samashti Devata.
- Therefore Samashti and Vyashti exactly same, therefore Vidya Aikyam.

Siddhanti :

- Essentially same, incidentally different - Hence macro and micro difference is available.

Sruti :

- Practice Adhyatma and Adideiva Upasana Separately Sruti Enumerates separately, Therefore Accept difference.

Vidya Aikyam	Vidya Bheda
Purva Pakshi	Siddantin

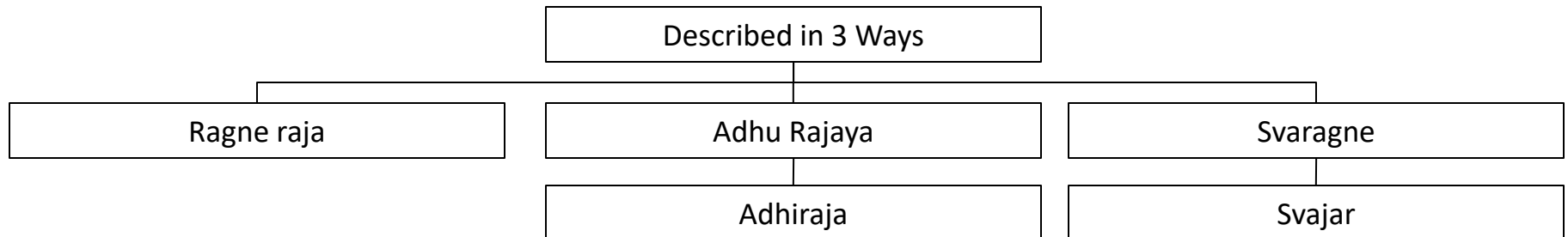
General Analysis :

Vyasa :

- Treat Adhyatmam and Adideivam separately because powers of individual and total are different.
- Purva Mimamsa and me, both human beings, powers different.
- Samashti, Vyashti differences exist.

Vyasa Quotes :

- Karma Khanda context offerings, oblations in Yaga to Indra = Purodasha.



- Indra is one, 3 Oblations in 3 Names given.
- Pradhanam = Purodasha – Offering.
- Differences in Indras glories, hence 3 Oblations.
- Even though Devata is one, Adhyatma Devata should be treated separately, then Adideiva Separately.
- To be taken as 2 Separate Upasanas – Pradhana Vatu.

Word Analysis : - General Meaning :

a) Pradhana vatu :

- Like offerings to Indra – Meditations are separate.

b) Tatu Uktam :

- This has been said in Purva Mimamsa.

Significance :

a) Pradhanam Vatu :

Pradhanam	Purodasha
- Offering	- Small Rice balls - Like 12 Mini Idlis

- As Purodasha offerings treated separately even though receiver is same.
- Receives Raja, Adhiraja, Svaraja - Different.
- Mentioned in Taittiriya Samhita beginning portion of Yajur Veda : Chapter 2 – 3 – 6
- This Indra description comes there.

b) Tatu Uktam :

- Already established in Purva Mimamsa.
- One and same person is treated separately for rituals if descriptions different.
- One Devata Treated separately, Micro and macro Angle, treat separately.

Mantra :

- Nana Va Devata Pritag Jnanat, Devata is treated as many, for each description one Devata.
- Because of distinct description, Devata treated Separately, offerings Made differently.

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ।

Lingabhuyastvat taddhi baliyastadapi

On account of the majority of indicatory marks (the fires of the mind, speech, etc., in the Agnirahasya of the Vajasaneyins do not form part of the sacrifice), for it (the indicatory mark) is stronger (than the context or the general subject matter). This also (has been explained in the Purvamimamsa Sutras by Jaimini).[3 – 3 – 44]

General Introduction :

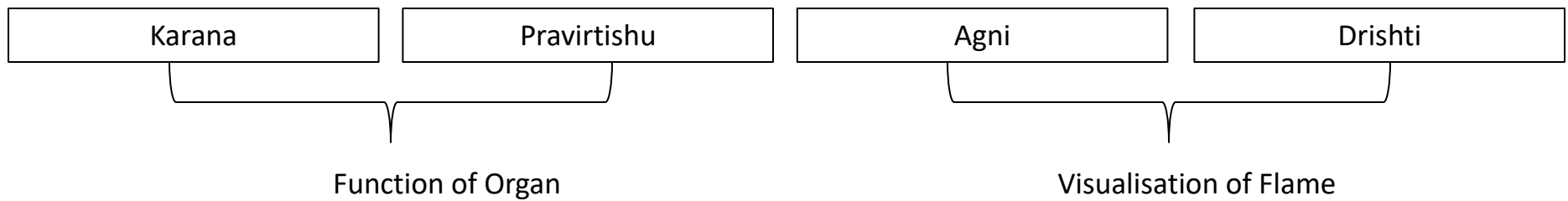
- Academic, Technical, Purva Mimamsa Based.
- Shatapada Bramanam – Part of Shukla Yajur Veda – Chapter 10 – 5 – 3 – 1
- Tatu Shat TrumSAT Sahasrani Apashyatu Atmanaha Agnim Ariam Manomayam Manahachitaha..
- “Manashchitaha Agnim” One has to look upon functions of every organ as type of fire, like flame arising from fire.
- Fire has energy, function of organ – To Give energy.
- Jnana Indriyam, Karma Indriyam, Antahkaranam function as if flame Arising from fire.
- Everyday Kindling fires – From Organs, not Actual fire – Can’t heat water on head.
- Seeming fire – Manomayaha Agnya, Visualised, Inferred.

Wake Up :

- Organs Active like Kindling fires of Organs.

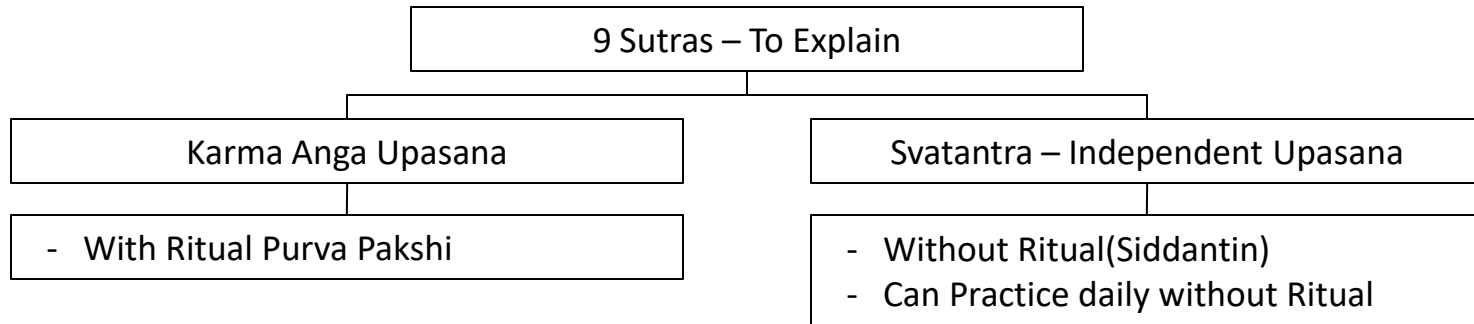
Night Subsides :

- Manashchitaha Agnihi fire in form of Mental Activity Vag Chitaha Agni.
- Fire in form of Verbal function, Shus Chitaha Agni – Occural Activities fire.
- Daily Kindle 1000 Fires – Shat Trimshal, many fires kindled in Organs.
- Visualise fire in Every Activity.



b) Samshaya :

- Imaginary fire occurring in context of Big Ritual – In Shatapata Bramanam – Chapter 10 – 5 – 3 – 1
- Jyotishtoma – Yaga / Agni – Since Upasana occurring near Ritual, is it Karma Anga Upasana or Svatantra upasana without Ritual.



General Analysis - 1st Sutra :

Vyasa :

- Upasana not part of ritual.

Reason :

- Have many clues, indicators, lingam (Technical word in Purva Mimamsa) to arrive at this.
- Clues more powerful than context.

Purva Pakshi :

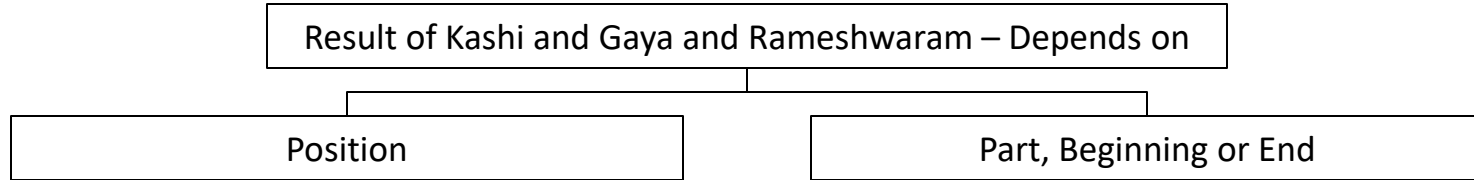
- This Occurring in context of Jyotishtoma ritual - Meditation is part of ritual.

Siddantin :

- Indicatory Lingam more powerful than context.
- Purva Mimamsa - Jaimini Sutra – Most important – Chapter 3 – 3 – 13
- From Ritualistic Angle, ritual part of another ritual or Independent Ritual.

Example :

- Kashi complete only if you go to Gaya / Rameshwaram.
- Full Phalam only if you visit other locations.
- If 2 Separate Pilgrimages, each gives independent result.



Appreciation Analysis :

उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् ।

Upapannastallakshanarthopalabdherlokavat

(The two-fold view taken above) is justified because we observe a purpose Characterised thereby (i.e., a purpose of the going) as in ordinary life. [3 – 3 – 30]

- 6 Pramanams to establish application of ritual .

Shad Pramanani :

- Sruti Linga Vakya Prakarana, Sthane Saurabye Para Dourbalya Vipra Karshanaat.
- 6 Pramanams for application of ritual, Which Pramanam is more powerful?
- Centre / State - Constitutional crisis.
- CM requires sign of president – Context – As Pramanam = Prakaranam.
- Siddantin has Lingam as Pramanam → Indicatory clues, more powerful than context says Vyasa.

Word Analysis :

a) Linga Buyastvat :

- (Fires Visualised on the functions of organs are not a part of any ritual) Because it is indicated by Many clues.

b) Tad Hi :

- Verbal clue is indeed.

c) Variyaha :

- Superior (To the Context)

d) Tatu Uktam :

- This has been said in the Purva Mimamsa – (Sutra 3 – 3 – 13)

Significance :

a) Linga Buyastvat :

- Indicatory clues to indicate Upasana is not part of ritual but independent Upasana.

b) Buyastvam :

- Plenty, Abundance of clues to support my conclusion.
- Therefore these are Svatantara Upasanas Natu Jyotishtoma karma Anga Upasanas.

c) Tatu Hi :

- Indicatory marks

d) Baliyaha :

- Lingam is more powerful than context.
- Lingam Prakaranat Baliyaha.

e) Tatu Uktam :

- It has been said in Purva Mimamsa Shastra sutra Chapter 3 – 1 – 13
- Most powerful sutra in Purva Mimamsa.
- Sruti, lingam, Vakyam, Prakarana Samkhyanam Samvaye, Dourbalyam Artha Viparakarshat...
- Lingam more powerful than Prakaranam, Sutra enumerates 6 Pramanams to find out Application of

Rituals :

- a) Sruti
- b) Lingam
- c) Vakyamnam
- d) Prakaranam
- e) Sthanam
- f) Sankhya

Pramanam :

- Method to final out Application of ritual, former Pramanam is more powerful than later.

Lingam	Prakaranam
1 st	Later

Sutra 44 :

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ।

Lingabhuyastvat taddhi baliyastadapi

On account of the majority of indicatory marks (the fires of the mind, speech, etc., in the Agnirahasya of the Vajasaneyins do not form part of the sacrifice), for it (the indicatory mark) is stronger (than the context or the general subject matter). This also (has been explained in the Purvamimamsa Sutras by Jaimini). [3 – 3 – 44]

- 3rd Chapter – 3rd Pada – 29th Adhikaranam – Linga Buyastvatdhi Adhikaranam 9 Sutras.

a) Vishaya :

- Fire Visualised in Functions of our Organs functioning.

Karana	Vritti Shu Agni Darshanam
Jnana Indriyam Karma Indriyam Antahkaranam	Vyapara

- Seeing them as fire emerging from them.
- All functions have energy or fire Agni has energy, fire.

Managa	Chittaha	Agniyaha
Fire	Kindled By	By Mind

- Vag Indriya Agniyaha, Prana Indriya Agniyaha.
- Fires kindled by Several organs Shatapata Bramanam – Agni Rahasyam – Shukla Yajur Veda.

Context :

- Jyotishtoma yaga.

Samshaya :

- Visualised fire occurs in Yaga, Prakaranam – Should we take it as part of ritual or Independent.
- Agni Upasana Without Ritual?
- Karma Anga Upasana or Svatantra Angi Upasanam.

Sutra 44 :

- Indicators - Clues are many to establish it is Svatantra Upasana.

Siddhantin :

- Lingam Pramanam - Proof to prove ritual is Anga – Subsidiary - Dependent, Angi – Main – Independent.
- To establish Angam – Angi Bava, Purva Mimamsa talks of 6 Pramanams, proofs. Not general 6 Pramanams.
- Pratyaksha, Anumanam, Upamanam, Artha Patti.
- Here 6 Pramanams exclusively to prove ritual is primary or subsidiary.
- Sruti – 1, Linga – 2, Vakhyam – 3, Prakaranam – 4, Sthanam – 5, Samkhyani.

Jaimini Purva Mimamsa Sutra :

आख्या चैवं तदर्थत्वात् । १३ ।

The Name also does so because it is for that purpose.
[Sutra 13]

- Also explained in 25th Sutra of this Pada.
- Lingam supports Svatantra Upasanam.

Significance :

a) Linga Buyastvat :

- Abundance, Plentiness Bahutvam, Manyness.

Conclusion :

- Karana Dapshitu Agni Darshanam Upasana is independent.

b) Tad Hi : Baliyaha :

- Linga Pramanam is Superior, stronger, Vakya, Prakarana, Sthana, Samkhyani.

Hi :

- Indeed, emphasis definitely stronger than 4 other clues.

Vyasa :

- My disciple Jaimini has established.

c) Tad Api :

- This has been said in Jaimini sutra - Superior is Lingam.

d) Tad Uktam :

- Said in previous sutra to join use 'Api' here.
- Previous Adhikaranam - Jaimini sutra - “ Nana Devaha... Prithak “
- Appendix – Parisishtam Baga of Purva Mimamsa Sutram, here also Jaimini Sutram.

Sutra 45 :

पूर्वविकल्पः प्रकरणात्स्यात्
क्रियामानसवत् ।

Purvavikalpah prakaranat
syat kriyamanasavat

(The fires spoken of in the previous Sutra are) alternative forms of the one mentioned first, (i.e., the actual sacrificial fire) on account of the context; (they) ought to be part of the sacrifice like the imaginary drink or the Manasa-cup.[3 – 3 – 45]

Purva Pakshi - General Order :

- Here Siddanta - Sutra 44, 47 – Purva Pakshi - Sutra 45, 46.

Purva Pakshi :

- Agni Upasana not independent but Karma Anga - Part of Jyotishtoma.

Proof :

- Prakaranam – ‘In context ‘of Jyotishtoma only mentioned in Veda.
- This is Manasa Agni - Visualised fire on organic function.
- Alternative Vikalpa for original fire required for Jyotishtoma – Buta Agni, In Shatapata Bramanam.
- Actual fire Mentioned – Kindle fire, protect fire..

- Sampadika Agni = Visualised fire, alternative for original fire.
- Visualised fire Karma Angam, part of ritual, replacement for original fire.

Example :

- Dva Dasha Aha ritual - 12 days ritual, offer soma juice into fire.
- Replace actual soma juice by visualised some Juice - Manasa soma juice visualised.

Purva Mimamsa conclusion :

- Actual soma rasa - Part of ritual, visualised soma rasa - Part of ritual, not independent.
- Here similar case, visualisation of Agni, Actual fire part of ritual.
- There Dva Dasha ritual – Here Jyotishtoma ritual – Prakaranat - Mentioned in context of ritual.
- General Analysis over

Word Analysis :

a) Prakaranat :

- Because of context.

b) Purva Vikalpaha :

- Visualised fire, which is alternative for real fire mentioned earlier.

c) Syat Kriya :

- Has to be part of ritual - Whole thing is Purva Pakshi sutra.

d) Manasa Vatu :

- Like visualised soma rasa.

Significance :

a) Purva Vikalpa :

- Alternative Visual fire – Vikalpa Manasa Agni Visualised in organic Action, Alternative to Buta Agni.
- In Shatapata Bramanam, Ishta Kanjini Agnih Chinute.
- In Kaliyuga – Purva Mimamsa sutras studied later than Uttara Mimamsa sutras.

Context :

- Jyotishtoma yoga Agni Rahasya of Shatapata Bramanam of Shukla Yajur Veda.

b) Syat Kriya :

- Karma Angam - Fire visualisation - Only for ritual like Manasa soma rasa.
- Soma Lata - Name of creeper, nourished by moon, taken by Ritualist.
- Crushing process called Soma Savanam, Can't purchase with money.
- Gift from calf - One year old, with yellow eyes.
- Pratah Savanam, Madhyantika Savanam, Sayam Savanam, Chant mantra, auspicious time, see Nakshatram.
- Dva Dasha ritual has Manasa soma like Shiva Manasa Puja :

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
जातीचम्पकबिल्वपत्ररचितं पुष्पं च धूपं तथा
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

Ratnaih Kalpitam-Aasanam Hima-Jalaih Snaanam Ca Divya-Ambaram
Naanaa-Ratna-Vibhuussitam Mrga-Madaa-Moda-Angkitam Candanam |
Jaatii-Campaka-Bilva-Patra-Racitam Pusppam Ca Dhuupam Tathaa
Diipam Deva Dayaa-Nidhe Pashupate Hrt-Kalpitam Grhyataam ||1||

(O Pashupati, please accept my Mental Worship of You) I offer an Asanam (Seat) studded with Gems for You to Sit on; I Bathe You in Cool Waters from the Himalayas; and with Divine Clothes, decorated with various Gems, and with Marks of Sandal Paste of the Musk Deer (Kasturi), I Adorn Your Form, I Offer You Flowers composed of Jaati (Jasmine) and Campaka (Magnolia), along with Bilva Leaves, and wave Incense sticks and Oil Lamp before You, O Deva, You Who are an Ocean of Compassion and the Pashupati (the Lord of the Pashus or beings); Please Accept my Offerings made within my Heart. [Verse 1]

Purva Pakshi :

- Not independent Upasana - Must go with ritual.

अतिदेशाच्च ।

Atidesascha

And on account of the extension (of the attributes of the actual fire to these imaginary fires).[3 – 3 – 46]

Purva Pakshi – Sutra :

- Further proof for Manasa Agni is Karma Angam.
- Shatapata Bramanam glorifies Manasa Agni, Does Stuti.
- “Tesham Ekaika Eva Savan, Yavan Asou Purvaha”
- Many fires Visualised, each glorious as original fire, Mahima of Original fire = Mahima of Visualised fire.
- Extension of glorification possible only if they are Similar.
- Extension indicates both are Karma Angam = Part of ritual, then Upasana can't produce result by itself.
- It completes Jyotishtoma (J) Ritual and Phalam given by ritual.
- Anga Upasana has no Svatantra Phalam, Angi Upasana can give result by itself.
- Angi Karana Darshanam.

Angi Upasanam	Anga Upasanam
<ul style="list-style-type: none">- Primary- Siddantin- Sutra - 44, 47	<ul style="list-style-type: none">- Secondary- Purva Pakshi- Sutra – 45, 46

Purva Mimamsa method :

- Sruti Linga Vakhya Prakarana Sthana, Samkhya.

Siddantin :

- This is independent meditation - With help of Linga Prakarana indicatory marks.

Purva Pakshi :

- Anga Upasana based on Prakaranam – Context.

Example :**a) Go to Kashi :**

- Chanting Rudram 11 times.

Question :

- Abhishekam to which deity?
- Lingam = Rudram chanting, Therefore Shiva not Annapurne, Visalakshi, Kala Bhairava, Anjanaer.

b) Do this specific Abhisheka with material :

- Context used and only material mentioned.

c) Bring it back to me :

- Pronoun in proximity of another statement Vakhya Pramanam.
- Sruti / Linga / Vakhya / Prakaranam.
- Veda has no method to cross check, Sruti – Apaurusheya Pramanam.

Purva Pakshi :

- Uses Prakaranam.

Siddantin :

- Uses Lingam, stronger, Tad Baliyaha - 44th sutra Controversy as though resolved.
- Extension called Adi – Desha – Cha.

Word Analysis :**Atideshat Cha :**

- Because of extension also the visualised fire is a part of ritual.

Significance :

a) Atishesat :

- Because of extension of glory from original fire to visualised fire.

b) Cha :

- Also - 2nd Proof of Purva Pakshi.

1st Proof :

- Prakaranat.

2nd Proof :

- Adideshascha, Cha – And - Conjugation.
- Purva Pakshi Sutra – 45 and 46

Sutra 47 :

विद्यैव तु निर्धारणात् ।

Vidyaiva tu nirdharanat

But (the fires) rather constitute the Vidya, because (the Sruti) asserts it.[3 – 3 – 47]

- Siddanta - Given in 1st sutra, 44 – Linga Buyatvat.

Why 2nd time Siddantin coming?

Swamiji :

- Last chance to teach Brahma sutra

Purva Pakshi 's :

- Support – Prakaranat.

Jaimini :

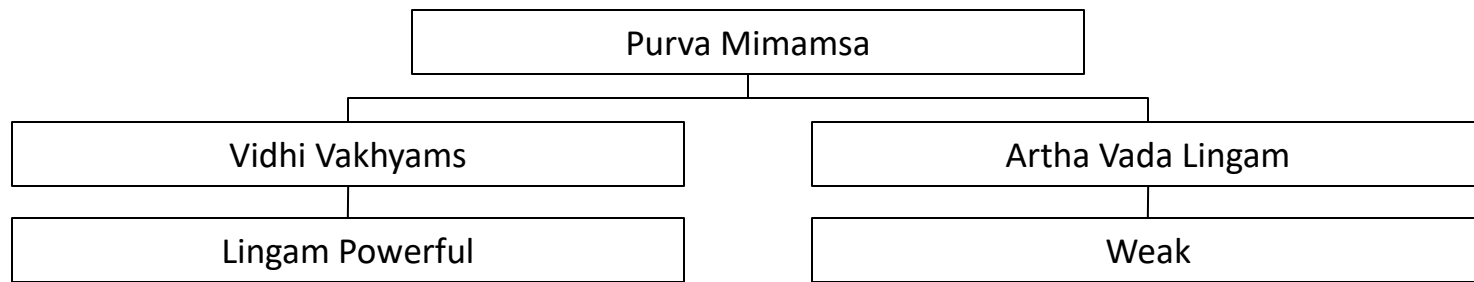
- Sruti, lingam, Vakhyam, Prakaranat, 2nd stronger than 4th Linga defeats Prakaranam.

Shankara:

- In some cases lingam not strong - Generally, indicatory clue - Powerful than context.

Example :

- Education minister in inaugural music Sabha (56) says - Music useful for students to quieten mind, good for concentration (Arthavada - Glorification) - Not factual.
- In seminar on education says curriculum should include music - Lingam powerful.
- Any lingam in Arthavada portion not to be taken as powerful lingam, weaker clue.



Siddantin :

- Sruti also reinforces our conclusion of Svatantra Upasana 47th Sutra.

48th Sutra :

Linga Pramanam.

Lecture 297

Sutra 47 :

विद्यैव तु निर्धारणात् ।

Vidyaiva tu nirdharanat

But (the fires) rather constitute the Vidya, because (the Sruti) asserts it.[3 – 3 – 47]

- Linga Buyastva Adhikaranam.
- Upasana in Shatapata Bramanam Visualised sacred fire in functions of organs.
- Karana Vyaparena Agni Drishtihi, Karana Vrittena Agni Darshanam mentioned in Jyotishtoma.

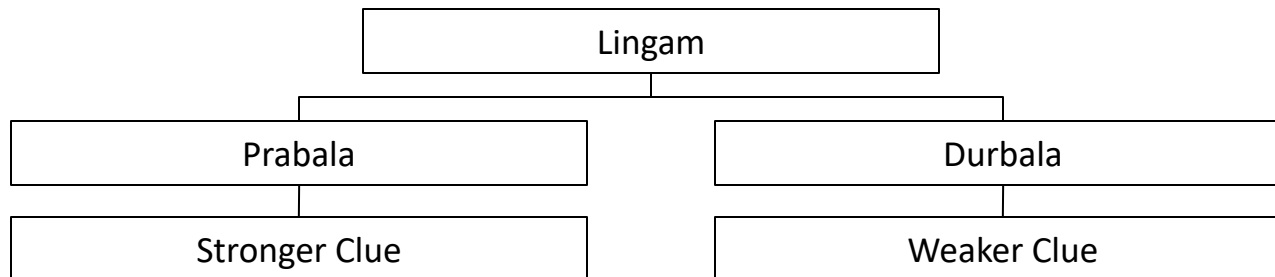
Debate Svatantra Upasana or not?

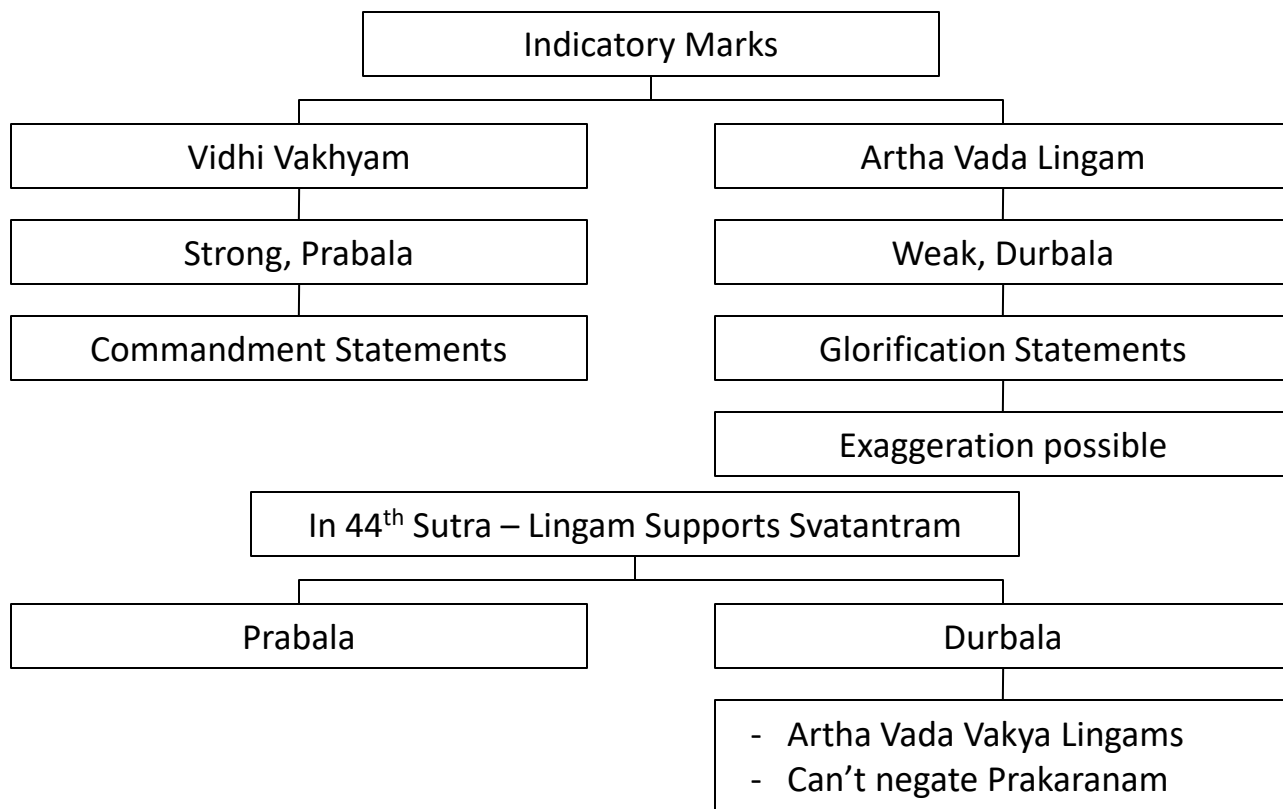
- a) Svatantra Upasana has capacity to give direct result by itself.
 - b) Because of proximity to Jyotishtoma Yaga, this is regarded as Anga Upasana.
- Linga Pramana stronger, debates Siddantin.
 - Therefore Upasana = Svatantram not karma Angam - Controversy over with 3rd sutra.

Why 4th / 5th Sutra?

Siddantin :

- Exceptions do exist.



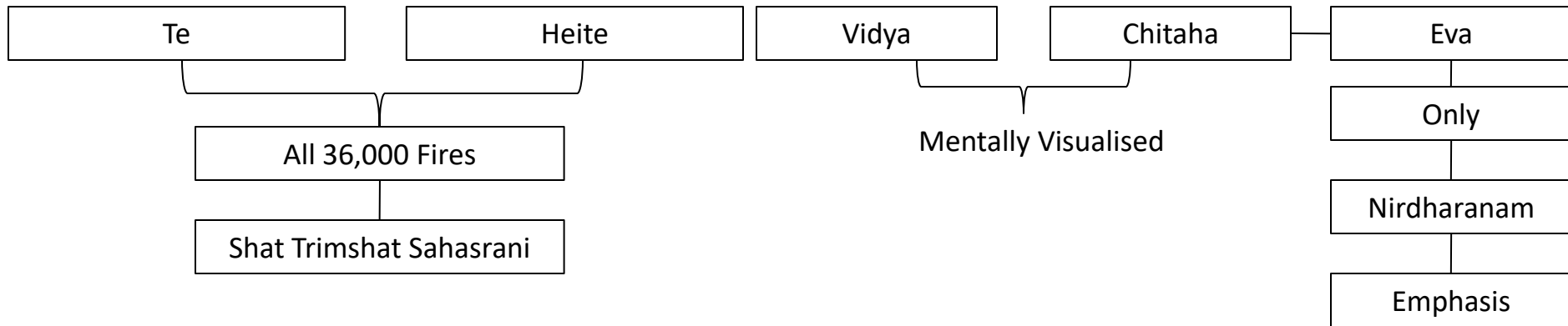


- Sarvada Sarvani Butani Chinvanti
- Vyasa reinforces in 48th sutra – With Sruti Pramanam Prabala lingam.
- Sugriva - Durbala lingam without Rama can't fight Vali – Prakaranam.
- With Rama – (Sruti Vakhyam) Vali wins.

48th Sutra :

- Sruti points out that meditation is independent, not part of ritual.

Shatapata Bramanam :



- Independent fire not part of ritual - Nirdharanam, emphasis supports independence of meditation.

Word Analysis :

a) Vidya Eva Tu :

- (Visualisation of the fire) is independent form of meditation.
- Only because of Nirdharanam, emphasis in Sruti statement.

Significance :

a) Vidya Eva :

- It is independent meditation only.
- Vidya = Svatantra Upasana only not knowledge here.

b) Tu :

- Negation of Purva Pakshi in Sutra 45, 46

c) Nirdharanat :

- Because of emphasis – Eva, Vyasa brings back Linga Pramanam supported by Sruti Pramanam of previous sutra.

Siddantin :

44th Sutra :

- Unsupported by Sruti lingam.

48th Sutra :

दर्शनाच्च ।

Darsanaccha

And because (in the text indicator marks of that are) seen. [3 – 3 – 48]

- Supported by Sruti.

d) Darshanat cha :

- Because of Linga Pramana also Sutra :

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ।

Lingabhuyastvat taddhi baliyastadapi

On account of the majority of indicator marks (the fires of the mind, speech, etc., in the Agnirahasya of the Vajasaneyins do not form part of the sacrifice), for it (the indicator mark) is stronger (than the context or the general subject matter). This also (has been explained in the Purvamimamsa Sutras by Jaimini).[3 – 3 – 44]

- Mental Visualised fire is operational, Alive, Functioning all the time.
- Functions of all organs Active, Kindled in all the beings at all times.
- If Visualised fire is part of Jyotishtoma Yaga then Visualised fire can exist only during Yaga.
- Will have limited Duration, Ekada or Kadachit.

Veda Says :

- Sarvada – Active not fire connected with Jyotishtoma Yaga.
- Organic fire, Independent fire Active all the time.

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo pabhoga-Racanaa Nidraa Samaadhi-Sthitih |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Pashyan, Srinvan, All the time Agni active.
- In sleep Prana Vyapara operational fire active - During sleep in form of Prana Vyapara.
- Karma Anga Upasana will be for limited duration.
- Only if it is Svatantra Upasanam, it can be there all the time.

Sarvadhikara Lingat :

- Permanence clue to show that, this is not part of Jyotishtoma Linga.

Running Meaning :

a) Cha :

- Moreover

b) Darshanat :

- Since many clues are found in favour of independent, meditation should be accepted.

Significance :

a) Vedai Darshanat :

- Because it is found in the Vedas.

b) Linga Darshanat :

- Svatantra Upasanam, Angi Karyam, Since we see so many clues it should be accepted as Svatantra Upasana.

c) Cha : In addition to :

Previous Sutra :

- Sruti Pramanam is there Linga Pramanam is also there, Vyasa quotes Sruti and Linga.
- Shankara quotes Vakhya Pramanam also proximate statement which supports us.
- Proximate Vidyaya Hei Veite, Evam Vidaha Chitaha Bavanti.

Vakhya Pramanam :

- 36,000 Fires mentioned in Sruti is purely mental fires in the form of independent meditation.
- Purva Pakshi has only one Prakarana Pramanam, we have Sruti, Linga, Vakhyam, hence accept us.

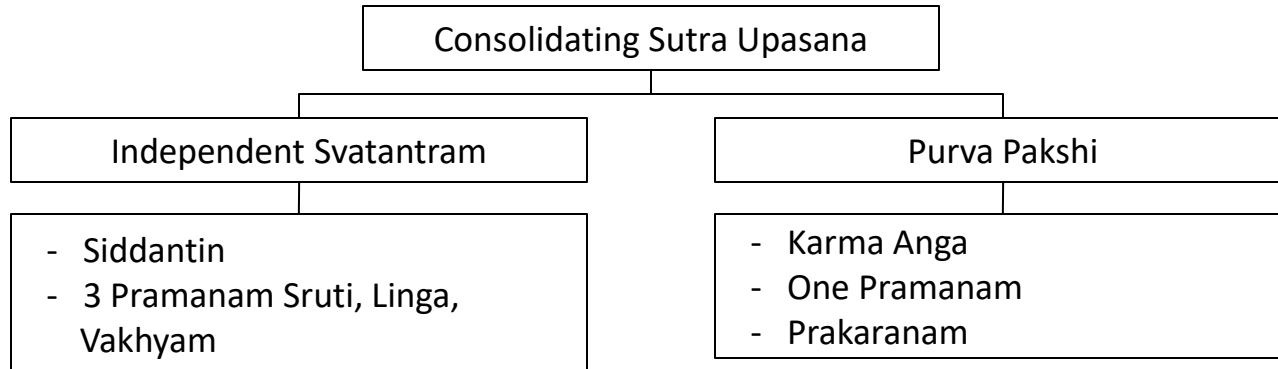
Sutra 49 :

श्रुत्यादिबलीयस्त्वाच्च न बाधः ।

Srutyadibaliyastvaccha na badhah

(The view that the Agnis or fires constitute an independent Vidya) cannot be refuted, owing to the greater force of the Sruti etc.[3 – 3 – 49]

General Analysis :



- Because Siddantin has 3 powerful Pramanams and Purva Pakshi has one, Siddantin wins.
- I can't be negated by Purva Pakshi because I have 3 Pramanams.

Running meaning :

a) Cha :

- And

b) Sruti Adhi Baliyastvat :

- Since Pramanam like Sruti are superior to Prakaranam Pramanam.

c) Badaha :

- Negation of independent meditation.

d) Na :

- Is not Pramanam.

Significance :

a) Sruti Aadhi Baliyasvat :

Sruti	Aadhi Baliyasvat
<ul style="list-style-type: none"> - 1st Pramanam - Technical Mimamsa word 	<ul style="list-style-type: none"> - Etc – Other Pramanam, not Pratyaksha, Anumanam

- Aadhi = Linga and Vakhya Pramanam, Pramana Trayam indicated by Srutyadhi.

b) Baliyaha :

- 3 Stronger, superior – Balishtaha – Strongest, consistent, sharp, higher thinking intellect required for hours in Vedanta – Sutras.
- It is sharpened by Tarqa, Mimamsa, Vyakarana Shastra.
- Stronger than Purva Pakshi – Prakaranat.
- My view on stronger pedestal, can't be dislodged easily, Hence it is Svatantra Upasana.

- 3rd Chapter – 36 Adhikaranam – 66 Sutras.

4 Chapter – 38 Adhikaram

14 Adhikarana

11 Adhikarana

6 Adhikarana

7 Adhikarana

19 Sutras

21 Sutras

16 Sutras

22 Sutras

= 78 Sutras

Sutra 50 :

अनुबन्धादिभ्यः प्रज्ञान्तरपृथक्त्ववद्दृष्टश्च
तदुक्तम् ।

Anubandhadibhyah prajnantaraprithaktvavat
drishtascha taduktam

On account of the connection and so on (the fires built of mind, etc., form an independent Vidya), in the same way as other Vidyas (like Sandilya Vidya) are separate; and it is seen (that in spite of the context a sacrifice is treated as independent). This has been explained (in the Purvamimamsa Sutras by Jaimini).[3 – 3 – 50]

Vedanta Siddanta – 3 Sutras :

Sutra 47

Sutra 48

Sruti

Linga

Vakya – Pramanam Shankara Adds

- Visualisation of fire in Shatapata Bramanam portion, shall be treated as independent Agni Upasanam - Not part of Jyotishtoma ritual.

Viniyojaka Pramanam :

- Pramanam to determine if ritual is individual or subsidiary. If subsidiary, to which main ritual is it connected ?
- Subsidiary Angam should be attached to Pradhana Angam.
- Sruti 47 - Linga 48 – Vakhya Shankara adds. Therefore, it is Svatantra Agni Upasana.

श्रुत्यादिबलीयस्त्वाच्च न बाधः ।

Srutyadibaliyastvaccha na badhah

(The view that the Agnis or fires constitute an independent Vidya) cannot be refuted, owing to the greater force of the Sruti etc.[3 – 3 – 49]

Sutra 50 :

- Reinforcement Vyasa gives.
- 1 – Anubandhibyaha, 2 – Pragyantara, Pritak Vatu, 3 – Drishtashcha, 4 – Tad Uktam.

4 Parts :

a) Anubandhibyaha :

- Further proof for our conclusion.

b) Pragyantara Pritak Vatu :

c) Drishtashcha :

d) Tad Uktam :

General Analysis :

- We have further support for our conclusion.
- Visualisation of fires upon various functions of our instruments.

Shatapata Bramanam :

- Visualisation of other accessories of rituals also mentioned.
- Agnikunda – Aadhanam – Oblation, Grahaha - Vessels used for taking offering.
- Don't require ritual at all - This particular part is visualisation.
- Vastram not there for Lord. Akshata is Vastram, Neivediyam is Chandanam and Kum Kum.
- One portion visualised – Karma Anga Upasana.
- When whole thing visualised, It is independent Upasana, like Shiva Manasa Puja.
- Anubandaha - Every accessory connected to mental visualisation.
- It is presented as mental visualisation, There it has to be Svatantra meditation.
- Anubandaha = Connection between accessories and functions of fire ritual of organs.

Nothing outside :

- Aadhi Pada in sutra – Etc is further support to Sruti, Linga, Vakhya Pramanam.
- Because of total visualisation and 3 Pramanams it is Svatantra Upasanam.

Aadhi :

- Refutation in sutra 46.

Purva Pakshi – Argument :

- Manasa Agni – Visualised fire is glorified as having the attributes of original fire.
- Mahima of original = Mahima of visualised fire.
- Atidesha Sutra – Sutra 46 Extension of Glory.
- Glory belonging to actual fire given to visualised fire because of extension.
- Actual fire - Part of ritual, Visualised fire part of ritual, Since glories equal, because of similarities of glories, extend to glory of utility also.

Purva Pakshi : Argument :

- Actual fire - Part of ritual, visualised fire - Part of ritual, that refuted indirectly Aadhi.
- Every argument to be refuted, otherwise considered weakness of Siddanta.

Answer :

- Because glories equal, does not mean utilities equal.
- Glories equal because both are fires - Actual or visualised.
- Agnitva Samanyat, Mahimnya Samanyat.
- Mahimas equalised because of commonness of Agnitvam.
- Don't extend to their employment, Agnitva Paryantam Eva Samanvaya, Atideva Purusha refuted.

2nd Part of Sutra :

- You need not think every Upasana is karma Angam because you are Ritualist.
- Vishnu Dhyanam, Part of Vishnu Sahasranamam.

Vishnu Dhyana Slokam in Vishnu Sahasranamam :

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेर्मौक्तिकानां
मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरभ्रैरदभ्रैरुपरिविरचितैर्मुक्तपीयूष वर्षैः
आनन्दी नः पुनीयादरिनलिनगदा शङ्खपाणिर्मुकुन्दः ॥ १ ॥

kṣīrodanvatpradeśe śucimaṇivilasatsaikatermauktikānām
mālākṣrptāsanasthaḥ sphaṭikamaṇinibhairmauktikairmaṇḍitāṅgaḥ ।
śubhraiabhraiṛadabhraiṛupariviracitairmuktapīyūṣa varṣaiḥ
ānandī naḥ punīyādarinalinagadā śaṅkhaṇāṇirmukundaḥ ॥ १ ॥

May Mukunda, with the discuss, mace, conch and lotus in His hands, purify us- Mukunda who is seated on a seat of garlands of pearls, in the region of the milky ocean with the sand shining by the light from pure gems; who is adorned by pearls transparent like crystals; and who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar. [Verse 1]

- Independent Upasanas are also there.
- Pragyantara - Mrisham vatu.

Example :

- Chandilya Vidya - 2nd Argument.

3rd Argument :

- Negation of Purva Pakshi Important argument.
- This Upasana comes in Jyotishtoma context (Prakaranam).

Prakaranana Argument - Most Important :

- There are many other cases, where rituals and Upasanas occur in particular context.
- Rare cases - Take out of context if sufficient cause exists.
- Purva Mimamsa – Raja Suyā Yaga – For Kshatriyas only (Brahmanas, Veishyas, Shudras can't Perform)

Aveshti Yaga :

- 2 Yagas must be separate.

Purva Mimamsa :

- Areshti Yaga more commonly available and is superior.
- Prakaranam supports Areshti is Part of Raja Suyu Yaga.
- Because of other powerful reasons, we take out Aveshti Yaga out of Raja Suyu Yaga
- Similarly because of Sruti, Linga Vakhyam take out Upasana as Separate, independent part.

3rd Part of sutra:

- Example Areshti Yaga

4th Part of sutra :

- Conclusion of Jaimini in Purva Mimamsa sutra - It is possible to take out of context and treat separately if powerful reasons available.
- General analysis of sutra over.

Word Analysis :

a) Anubandatbyam :

- Because of connections and other reasons, the visualisation of fire is Independent Upasana.

b) Pragyantara Pritak Vatu :

- It is like other independent meditation.

c) Drishtaha :

- It is seen elsewhere.

d) Tat Uktam :

- It is said by Jaimini.

Significance :

a) Anubandatbyaha :

- Connection of fire and all other accessories are visualised as organic functions.
- Not partial visualisation but total visualisation.

Shankara gives Shatapata Bramana Begins :

- “Te Maharsa Eva... Aadityante... Manasa Chiyante Manaschita Manomayam Eva Kriyate”
- Vessels visualised on organic functions like in Shiva Manasa Puja.
- Neivedya Patram, Paisyam, Argyam, Achamaniyam.

b) Aadhi : Other Reasons :

- Anubandha and Sruti, Linga, Vakhya Pramanani.

c) Pragyantara Pritak Vatu :

Pragya	Antara	Pritaktvam	Vatu
Upasanas	Other Than	Independent	Similar to

- Like other Upasanas not part of ritual, this also not part of ritual.

Anya Pragya Anantaram :

- Chandilya Vidya.

Example :

- Of other independent Ishvara Upasanam.

d) Drishtashcha :

- Similar cases seen in ritualistic cases like in court of law - Old references taken.

Example :

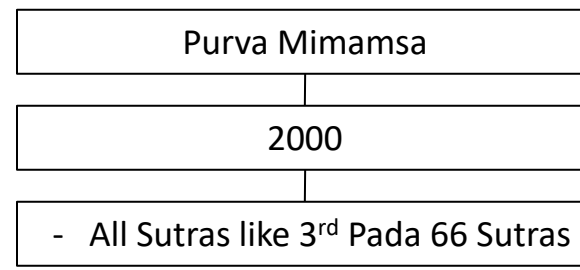
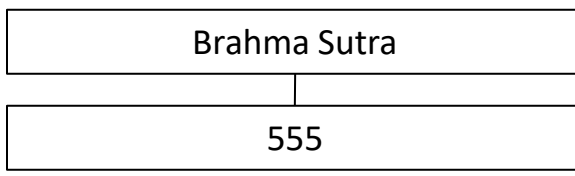
- Aveshti Yaga of Raja Suya Prakaranam.

e) Tatu Uktam :

- This is said by Jaimini in Purva Mimamsa Sutra :

कर्तुस्तु धर्मनियमात् कालशास्त्रं
निमित्तं स्यात् ॥ ७ ॥

If the restriction pertained to the performer the time injunction would be taken as mentioning the Occasion
[2 – 4 – 7]



- Krutau Arthayam Iti Chet Na, Varna Traya Sampyat...
- Varna Traya Samyoga, Should Areshti Yaga become part of Raja Suya Yaga?
- No, has Varna Traya Samyoga. It is associated with Brahmana, Veishya, Shudra.
- Raja Suya Yaga only for Kshatriya, you have to take ritual out.

Sutra 51 :

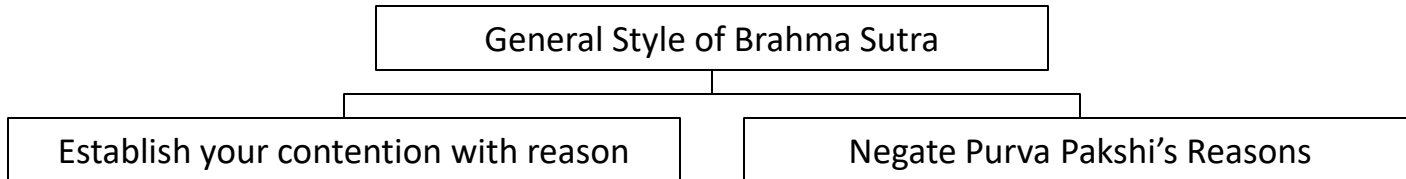
न सामान्यादप्युपलब्धेर्मृत्युवन्न
हि लोकापत्तिः ।

Na samanyadapyupalabdhermrityuvanna
hi lokapattih

In spite of the resemblance (of the fires to the imaginary drink, they do) not (constitute part of the sacrificial act) because it is seen (from the reasons given, and on the ground of Sruti that they form an independent Vidya) as in the case of death; for the world does not become (fire, because it resembles fire in some points). [3 – 3 – 51]

Vyasa :

- Atidesha, Prakaranam – Argument refuted.



- Purva Pakshi's argument in sutra 45.
- In Dvadasha Yaga - 12 day Yaga.
- Purva Pakshi said - Veda talks about visualised Soma rasa – Manasa (Visualised) Grahaha (Soma rasa) to be used as Karma Angam not as independent Upasana.
- Here, visualised fire must be karma Anga because of commonness of Mahatvam - Therefore visualise Manasa soma rasa = Manasa Agni.
- Because 'Manasa' common Must be karma Anga.
- Person called lion because of similarity, common features (Majestic, king, powerful).
- Other features need not be common - Walk on 4 legs, kill dear and eat.
- Soma Rasa – Agni Manasam does not prove both karma Angas.
- Proof for Svatantram exists Mrityuvatu.
- Devatas called Mrityu in Shatapata Bramanam : 10 – 5 – 2 – 3
- Aditya Devata Named Mrityu in Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्योरन्नम्,
का स्विता देवता यस्या मृत्युरन्नमिति; अग्निर्वै मृत्युः,
सोऽपामन्नम्, अप पुनर्मृत्युं जयति ॥ १० ॥

yājñavalkyēti hovāca, yadidaṃ sarvaṃ mṛtyorannam,
kā svitā devatā yasyā mṛtyurannamiti; agnirvai mṛtyuḥ,
so'pāmannam, apa punarmṛtyuṃ jayati || 10 ||

'Yājñavalkya,' said he, 'since all this is the food of death, who is that god whose food is death?' 'Fire is death; it is the food of water. (One who knows thus) conquers further death.' [3 – 2 – 10]

- Mrityu – Means controller of Everything – Kala.
- Title of Kala, Agni, Surya Devata Mrityu, All features not common.
- Mrityutvam – Yama, Samyatvam - Controls population, Manasa Tatvam – Common.

Example :

- Nahi Loka Pattihi

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये,
यथा व्रीहिर्वा यवो वा ; स एष सर्वस्येशानः,
सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

manomayo'yam puruṣaḥ, bhāḥ satyaḥ tasminn antar-hṛdaye
yathā vrīhir vā yāvo vā. sa eṣa sarvasyeśānaḥ,
sarvasyādhipatiḥ, sarvam idaṁ praśāsti yad idāṁ kiṁ ca ॥ 1 ॥

This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice of barley. He is the lord of all, the ruler of all, and governs whatever there is. [V – VI – 1]

- Panchagni Vidya and also in Brihadaranyaka Upanishad, Various Lokas = Agni .
- Bu Loka, Svarga Loka... some common features.
- Agni refines when Jiva passes through Pancha Agni Vidya.
- Comparision only for one feature, Can't say earth = fire.
- Comparision in one feature can't be extended to other features.

Word Analysis :

a) Na :

- Visualisation of fire is not part of Ritual.

b) Samanyat Api :

- In spite of its similarity the Visualisation of Some juice.

c) Upalabdhe :

- Because we see enough Pramanam to show that it is independent.

d) Mrityuvatu :

- Lord of death.

e) Nahi Loka Pattihi :

- World does not become free because of such comparison in the Scriptures.

Significance :

a) Samanyat Api :

- Similarity between Manasa Agni and Manasa, Soma rasa have commonness of Visualisation – Manasam.
- Both not Karma Angam.

Manasa Soma	Manasi Agni
Karmangam	Svatantram

Why ?

b) Upalabdihi :

- We see many Pramanams – Sruti, Linga, Vakhya, Anubandha.
- Not capricious, random decision.

Example :

- Mrityuvatu

Mrityu Rupa Agni	Aditya Devata
Brihadaranyaka Upanishad	Shata Rupa

- Both Mrityu – Not Equal in all respects.

c) Nahi Loka Apapattihi :

- Lokasya Agni Apapattihi world does not become fire just because it is compared to fire.
- Partial Comparision does not mean total identity.

Lecture 299

Sutra 51 - 29th Adhikaranam :

न सामान्यादप्युपलब्धेर्मृत्युवन्न
हि लोकापत्तिः ।

Na samanyadapyupalabdhermrityuvanna
hi lokapattih

In spite of the resemblance (of the fires to the imaginary drink, they do) not (constitute part of the sacrificial act) because it is seen (from the reasons given, and on the ground of Sruti that they form an independent Vidya) as in the case of death; for the world does not become (fire, because it resembles fire in some points). [3 – 3 – 51]

- Linga Buyastva Adhikaranam - Agni Upasana on Various functions of organs.
- Agni Upasanam in Shatapata Brahmana – Should, be treated Svatantram Upasana not Karmanga Upasana.

4 Support by Vyasa

Sruti Pramanam

Linga Pramanam

Vakya by Shankara

Anubandha

47th Sutra

48th Sutra

49th Sutra

50th Sutra

51st Sutra :

- Vyasa negates Purva Pakshi of Sutra 45
- Manasa Graha Drishtanta Dvara.

Purva Pakshi :

- Nirakaranam.

परेण च शब्दस्य ताद्विध्यं
भूयस्त्वात्त्वानुबन्धः ।

Parena cha sabdasya tadvidhyam
bhuyastvattvanubandhah

And from the subsequent (Brahmana) the fact of the text (under discussion) being such (i.e., enjoining an independent Vidya) (is known). But the connection (of the fanciful Agnis or imaginary fires with the actual fire is) on account of the abundance (of the attributes of the latter that are imagined in these fires). [3 – 3 – 52]

- Last Sutra of Adhikaranam.

General Analysis :

- One more Support.

5th Support :

- Sruti, Linga, Vakya Anubandha, Purva Aparā, Prakaranani.

Purva	Apara	Prakaranam
Previous	Later	Sections

- Both Svatantra Upasanam, In Between Karma Anga can't come, Madhya Patitam Nyaya.

Previous :

- Aditya Mandala Purusha Upasanam, meditation of Ishvara located in Solar disc.

Sandhya Vandanam :

- Heyas Sadha Savitra.....Svatantra Upasanam

Sandhya Vandanam :

नमः सवित्रे जगदेक-चक्षुषे जगत्-प्रसूति स्थिति-नाश-हेतवे
त्रयीमयाय त्रिगुणात्म-धारिणे विरिचि-नारायण-शंकरात्मने ॥
ध्येयः सदा सवितृमण्डल-मध्यवर्ती नारायणः सरसिजासन-संनिविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्यवपु-र्धृत-शंख-चक्रः ॥
शंख-चक्र-गदापाणे द्वारकानिलयाच्युत । गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥
आकाशात् पतितं तोयं यथा गच्छति सागरम् । सर्वदेव-नमस्कारः केशवं प्रति गच्छति ॥
श्री केशवं प्रति गच्छत्यौ नम इति ॥

Nama : Savitre Jagadeka Chakshushe jagat prasuti sthithinasa hetave
Traimayaya trigunatma dharine Virimchi Narayana samkaratmane I
Dhyeya : Sadha Savitrumandala madhyavarti narayanaha sarasijasanasamnivishtaha I
Keyuravan makarakundalavan kiriti hari Hiranmayavapurdhruta samkhachakraha II
Samkha chakra gadapane dwarakanilayachyuta I Govinda Pundarikaksha
Raksha mam saranagatam II
Akasat patitam toyam yatha gachchati sagaram I Sarvadeva Namaskara :
Kesavam prati gachchati II
Sri kesavam prati gachchatyom nama iti II

(Face East for Prata Sandhyavandanam and Madhyahnika and West for Sayam Sandhyavandanam)
Keep folded hands in Namaskaram pose and pray to Surya Bhagawan with the following:

Later :

- Agni Upasanam – Criticises limitations of Karma.

Shankaras Commentary :

- Vidyaya Tad Arohanti Yatra Kama... Tapas Vinate...
- Upasakas – Go to Higher Lokas, Brahma Loka
- Karmis – To Lower Lokas, Hence Middle must be Svatantra Upasana only.
- This is 1st Part of Sutra.

2nd Part of Sutra :

- Vyasa answering possible doubt.
- If Middle Svatantra Upasanam, why Jyotishtoma karma There? Why in Proximity of 'Jivatma' – karma?
- Prakarana – Vashat – Context doubt comes.
- Why Karma Discussion at all.

Vyasa :

- In this Upasana, Various functions of organs Visualised as accessories of Karma, As in Shiva Manasa Puja.
- Meditation not on Devata Agni, oblation, Adhara, Patram of offering – ladle Visualised.
- Since Visualisation involves karma Accessories, Upasana comes in context of Jyotishtoma Ritual.

Word Analysis :**Running Meaning :****a) Tat Vidyam :**

- Such a nature

b) Shabdasya :

- Of Present text observing the Latter and former sections.

c) Tu : However**d) Anubandha :**

- Its connection with the ritualistic fire.

e) Buyastvat :

- Is because of Abundance of the attributes of the ritualistic fire in the Visualised fire.

Significance :**a) Tat Vidyam :**

- Such a nature appears, Tat Vidyasya Baraha.
- Bahuvrihi Samasa – Upasanam being.

Svatantram :

- Independent nature of Upasanam = Tat Vidyam.

b) Parena :

- Upasana is independently known because of former section.

c) Cha :

- And later section, independent nature of Middle section Agni Upasana is understood.

d) Buyastvat :

- Abundance, Plentiness, Buyaha – Plenty, Abstract noun – Plentiness.
- Abundance of common features between rituals external fire and Visualised internal fire.
- Both are surrounded by Accessories Homa Kunda, Vessels, oblations, attributes connected with ritualistic fire – Not whether fire is big or Small – Things connected with fire.
- Mentally also Visualisation of Homa, Kunda, Patrams, Accessories, Attributes are many for ritualistic fire and mental fire.
- Therefore it is in proximity of Jyotishtoma Yaga.
- It is Svatantara Upasana like Manasa Puja, Visualise Shodasa Upadesha Puja, Neivediyam Arathi, Pradakshinam.
- Abundance of Attributes in both fires.
- Anubanda Upasakas proximity to Jyotishtoma Karma portion.
- Karma Angas Visualised, hence in Jyotishtoma Karma portion.
- Sruti, Linga, Vakhyam, Anubanda and Purva Apra Vichara – 5 Arguments.
- Karma Vrittishu Agni Darshanam is Svatantara Upasanam.

Why discuss in Brahma Sutra?

- Spiritual seeker has to practice karma and Upasana for Chitta Shudhi and Ekagrata.
- Now Vedic Upasanas replaced by Shiva, Rama, Puranic Upasanas.
- Only academic relevance today, not practical relevance today for this Adhikaranam.
- 29th Adhikaranam - Linga Buyastva Adhikaranam 9 sutras over.

एक आत्मनः शरीरे भावात् ।

Eka atmanah sarire bhavat

Some (maintain the non-existence) of a separate self (besides the body) on account of the existence (of the self) where a body is (only). [3 – 3 – 53]

- Aikatmyadhikaranam - 2 Sutras – 53 + 54

Vishaya :

- Incidental – Prasanga Vichara, Vidya Guna Upasamhara is main topic.
- This is digression - Is there Atma different from body at all?
- karma and Upasana take Jiva to Brahma Loka krama Mukti.

Assumption :

- There is Atma different than body - Atma of Upasaka will travel through Shukla Gathi, Brahma Loka, Jnanam.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥

yeyam prete vicikitsā manuṣye'stītyeke nāyamastīti caike |
etadvidyāmanuśiṣṭastvayā'haṁ varāṇāmeṣa varastṛtīyaḥ || 20 ||

There is that doubt. “When a man is dead,” some say ‘He exists’ and some again say ‘He does not.’ This I should like to know, being taught by three. This is the third boon, that I ask. [1 – 1 – 20]

- Vyasa introduces Charvaka and negates.

Charvaka :

- Materialistic body alone is Atma, accepts Atma.
- Atma = Self = Chaitanya Visishta Kayaha Sentient, live body = Atma.
- When body is born, Atma is born, when body dies, Atma dies.

- Does not accept Sukshma Shariram - Brain different from body.
- No Sukshma Shariram, no Karana, no Atma, Atma = Self = Body.
- No Atma survives death of body, 1st sutra – 53 - Charavaka

2nd Sutra : Siddanta 54 :

- Is Atma different from body?
- Survives death of body, Deha Vyatirikta Atma Asti Vasthapanam.
- Veda Purva – Ritualist – Believes Jiva survives - Goes to Svarga - Required for karma Khanda.
- No direct Jaimini sutra in Purva Mimamsa - Indirectly hinted, taken for granted.
- Shabara Swami commentary - Shabara Bhashyam - Shankara calls him Bhagawan.
- Chapter 3 – 3 – 53 and 54 – Charvaka and Atma.

General Analysis of 1st Sutra :

- Some Agree – Materialistic
- Lokayataha – Materialist no Atma different than Body.
- Atma is the body – Deha Rupa, Atma Asti. Deha Bhinna Atma Nasti.

Argument :

- As long as there is body, there is self hood, individual, Transacting self, who says I am here.
- After removal of dress, there is someone who says I am there.
- After Body, no one claims I am.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Body is - Selfhood is - Living being is - Deha Satve Atma Satvam - Co presence, Tasmāt Dehaha Eva Atma 	<ul style="list-style-type: none"> - Body is gone - I – Concept gone Selfhood gone - Living being gone - Deha Abava, Atma Abava - Co-absence

Word Analysis :

a) Eke :

- Eka Atmana some negate independent existence Atmanaha of the self Bavat because self exists.

b) Shavire :

- Only when body exists.

Significance :

a) Eke :

- Some Philosophers – Charvaka, Loka Yatikaha, Materialist.

- b) 1 – Sankhya / 2 – Yoga / 3 – Nyaya / 4 – Veiseshika / 5 – Purva Mimamsa / 6 - Jain / 7 - Baudha / 8 – Charvaka - 11 Out of 12 Believe in Atma god, different than body and world.

Sutra 54 :

व्यतिरेकस्तद्भावाभावित्वान्न
तूपलब्धिवत् ।

Vyatirekastadbhavabhavitvanna
tupalabdhivat

But not (so); a self or soul separate (from the body does exist), because (Consciousness) does not exist even when there is the body (after death), as in the case of cognition or perceptive consciousness. [3 – 3 – 54]

Vyasa replies : Main point :

a) Anvaya Vyatireka logic defective :

- Anvaya - Dosha, Vyatireka – Dosha
- Shankara gives additional argument, takes example of consciousness, Atma is vague word.

Charvaka :

- Is there Atma, consciousness different from body? Upalabdhi = Consciousness.
- Then extend that to Atma.

Purva Pakshi :

- Atma used.

Charvaka :

- No independent consciousness, Deha Vyatirikta Chaitanyam Nasti.
- No consciousness separate from body, Matter principle - Science also thinks similarly.

Charvaka View :

- Consciousness property generated by combination of matter.
- Buta Samyoga Chaitanya Utpattaha, Charvaka doesn't accept Pancha Buta.
- Pratyaksha only Pramanam – No Akasha - Not seen.
- Buta Samyogam Chaitanyam Jayate, Consciousness - Property of Buta.

Example : Bettle Nut :

- Green leaf, white line, brown Pakku, get reddish which is not in any 3 by Samyoga.
- Buta Guna Rakta Varna Jayate.

Science also believes this :

- Combination of 5 elements, gives unicellular, Multicellular organism, fish, amphibian, bird, monkey, man.

Logic :

- Matter Satve – Chaitanyam Bava, matter Abava – Chaitanyam Abava.
- Matter Eva Chaitanyam Vishta – No Atma other than body.

b) Atmanaha :

- Deha Vyatirikta, Atma Nasti - Non existence of Atma other than body.
- Sharira Bava - When body is Atma – Anvaya – Co-presence logic.

Vyatirika Logic :

- Sharira Asati - Atma Abava, no body - No I concept – No Individual.
- Purva Pakshi sutra 53, no independent consciousness.

Vyasa :

- Has logical fallacies, not correct.

Sutra 54 :

व्यतिरेकस्तद्भावाभावित्वान्न
तूपलब्धिवत् ।

Vyatirekastadbhavabhavitvanna
tupalabdhivat

But not (so); a self or soul separate (from the body does exist), because (Consciousness) does not exist even when there is the body (after death), as in the case of cognition or perceptive consciousness. [3 – 3 – 54]

- Aikatmya Adhikaranam - Prasangika Adhikaranam.
- Incidental, not required for flow of discussion.

Main Topic :

- Guna Upasamhara Prasanga = Smritescha Anupekshakam Prasangakam.
- Smrites Cha Anupekshatvam Prasangatvam.
- While teaching - Author remembers idea - Jokes, story, newspaper - Etc.
- Teacher has tremendous mind control. Thinks – Before he expresses - Is it required for the flow of topic.
- Censors and cuts off, Anupekshyatvam - Means can't be given up.
- Because of its importance, teacher deliberately discusses because it is important (even though not good for the flow).
- Upasana topic here, Upasaka travels after fall of body from Loka to Loka, gets Krama Mukti.
- Vidya and Vidya Phalam, and Guna Upasamhara is topic here.
- All relevant only if you accept Jiva different from body Survives death of body..
- It is taken for granted, Establishes Desha Vyatirikta Jiva.
- Existence of Deha Vyatirikta Jiva, established in Veda Purva Baga.
- Karma Khanda based on Deha Vyatirikta Jiva, Survives fall of body. Goes to Svarga, Takes Superior Body.

Charvaka :

- Body alone I am, when body is gone, I am gone no surviving individual.
- Pratyaksha and Anumanam - Does not support, science does not prove.
- Atma is there, but it is body, Prasingika Adhikaranam = Important - Out of context topic, incidental topic.
- Sutra 53 – Charvaka - Philosopher's view.
- I am body - Body is Atma.

Logic :

- Anvaya Vyatireka.

Anvaya (Co Presence)	Vyatireka (Co Absence)
<ul style="list-style-type: none">- Sharira Bave Atma Bava- In presence of body, I the live individual exists	<ul style="list-style-type: none">- Sharira Abave Atma Abava Conclusion : <ul style="list-style-type: none">- Tasmad Sharira Eva Atma- In Absence of the body, no Individual

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥**

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse about it. [II – III – 2]

- Karma, Karta going to heaven, Punyam, Papam meaningless - According to Charvaka.
- Invented by Bramana priest who wanted to earn money by Sradha and threatens.
- Creation of unemployed Brahmin, Answer by Vyasa in 54th sutra.
- Atma accepted by 11 philosophers out of 12 with different concepts.

Example :

- Upalabdi = Consciousness.

Charvaka :

- No separate Atma, separate from body – Deha Vyatirikta Atma Nasti, Deha Vyatirikta Chaitanyam Nasti.
- No independent consciousness.

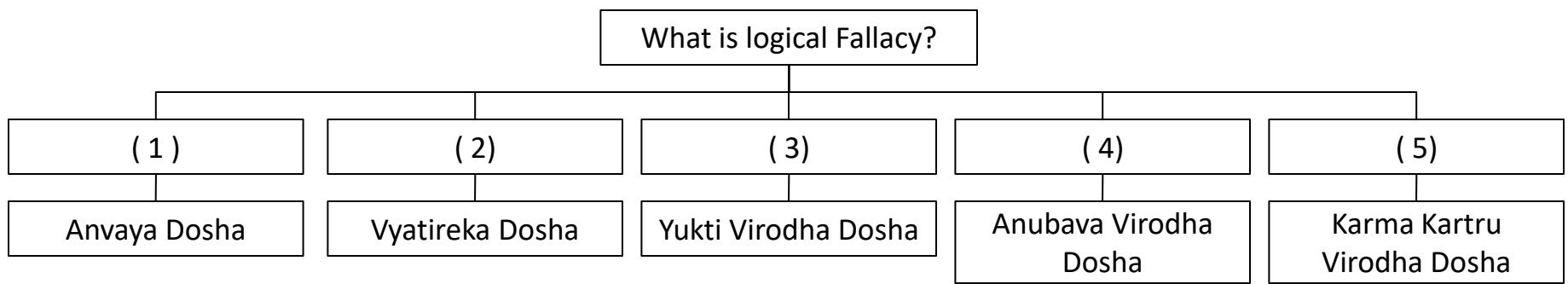
Same Logic Used :

Anvaya	Vytireka
<ul style="list-style-type: none"> - Sharira Bave, Chaitanya Bava - When body is, Consciousness is 	<ul style="list-style-type: none"> - Sharira Nashe, Chaitanya Nasha - When body is gone, consciousness is gone - No consciousness other than body <p>Incidental :</p> <ul style="list-style-type: none"> - Consciousness is product of matter

- Consciousness remains as property of matter, Consciousness is product and property of matter.
- When matter is in particular configuration, consciousness is generated.
- Many scientists hold same view - Neurological or cell phenomenon, Bio electrical phenomenon.
- Epi - Temporary phenomenon, No consciousness separate from body.

Vyasa :

- This reasoning is fallacious w.r.t. Consciousness, conclusion is wrong.
- Sadhana Dosha, Sandhya Dosha, One logical defect – 5 Doshas.



- Vyasa gives – 1st Dosha
- Shankara - 2 – 5 Doshas

Anvaya – Vyatireka :

- Sharira bave – Chaitanya Bavaha, Sharira Abave – Chaitanya Anbava.

1)

What is Anvaya?	Vyatireka?
<ul style="list-style-type: none"> - Co-Presence - Simultaneous presence 	<ul style="list-style-type: none"> - Co Absence - Simultaneous Absence

- Whenever there is body, there is consciousness.

Vyasa :

- There is dead body Sharira Bava - We don't experience consciousness.
- Sharira Bave – Consciousness Abava.
- Experienced Chaitanyam in form of life expressions – Sentiency Abava.
- In dead body, Anvaya fails Vyabichara Dosha.

2) Vyatireka Dosha:

- Sharira Abava – Chaitanya Abva - In absence of body, absence of consciousness.

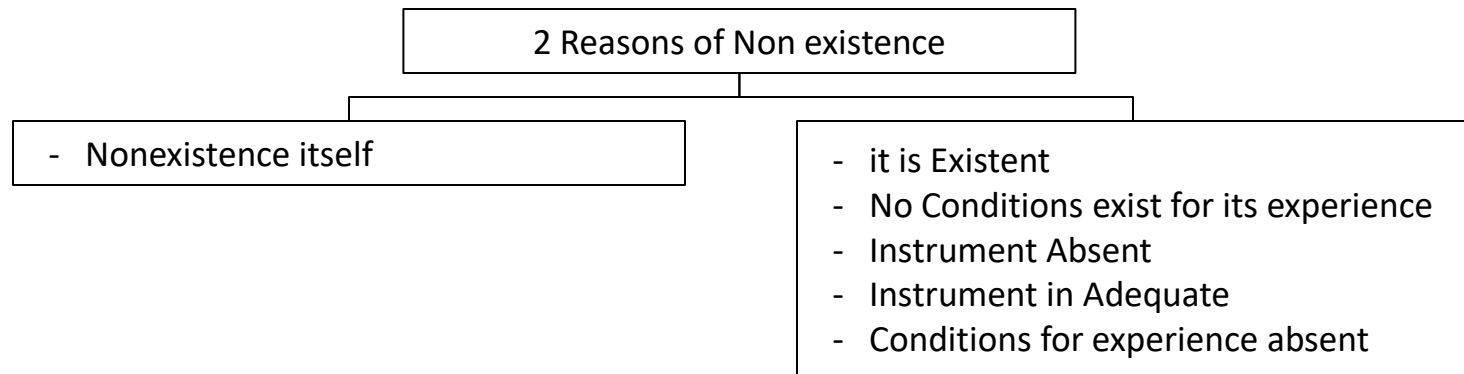
How do you say that?

Charvaka :

- I don't experience consciousness when body is destroyed, dissolved.
- I don't see surviving consciousness.

Vyasa :

- How do you say non experience of something is absence of thing or nonexistence of a thing.
- Non experience does not prove non existence.



- Instrument may be absent, Inadequate or conditions absent.
- Ragas - Waves in room – 56 Sabhas – TV – Radios – Tune - Will get program.
- Waves existent, don't experience, Own instrument incapable of receiving waves.
- Instrument absent, eyes there - Microbes- don't see.
- Don't see stars, no telescope not absence of instrument but inadequacy of instrument.
- If instruments are there, adequate eyes functioning, can't experience unless conditions are there - Surya Prakasha, Chandra, Agni, bulb is there.
- Can't experience, can't conclude because of non experience of people, non existence of people.
- Non experience does not prove non existence - After fall of body, can't conclude consciousness absent.
- Consciousness may be absent.

Purva Pakshi :

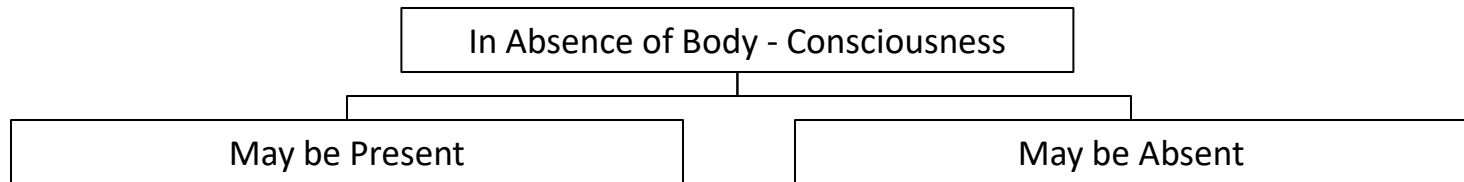
- Without logic you assert consciousness, that also is wrong logic.

Vedantin :

- We agree; you can't logically assert consciousness different from body and negate absence of consciousness
- Logic can't prove or disprove Vyatirikta consciousness.
- It may be, may not be, Logic does not prove presence or absence, Therefore come to Shastra.
- You are allowed to have doubt but not Nischaya.
- If you assert consciousness is absent, it is fallacious logic, If you say consciousness may be absent, present – Correct.
- No proof to negate consciousness separate from body If you negate, it is wrong logic.

Purva Pakshi :

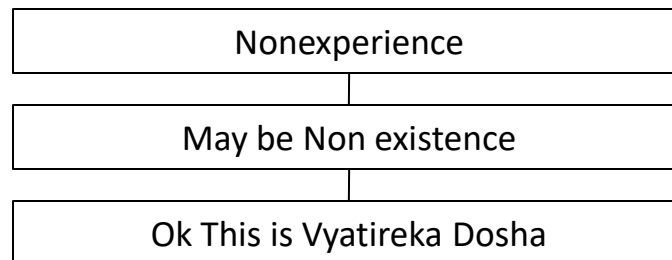
- If i can't assert absence of Consciousness, you can't assert presence of consciousness.



- No logic to establish consciousness, Naisha Tarquena Apaniya..

Fallacy :

- Nonexperience = Nonexistence Wrong logic – Fallacy.



3) Yukti Vinodha :

- Every object Experienced outside is inert in nature.

Example :

- Fan / Wall , Yathu Drishyam Tatu Jadam.
- Generalisation from experience, Extending Vyapti, look at body, Body is Pancha Indriya Vishaya.
- Not only eyes, for all sense organs, It is Pancha Indriya Vishaya, Jadam.

Conclusion :

- Dehaha Jadaha Drishyatvat Ghatavatu.
- Consciousness can never be nature or product or property of body because it goes against our Vyapti, generalisation.
- Dehaha Jadaha, Bautikatvat, Ghatavatu, product of Pancha Butas.
- Any material is Jadam, product of matter, like pot.
- Body alone Drishyam, Bautikam, but is Chetanam, against norms of reasoning is Yukti Virodha.

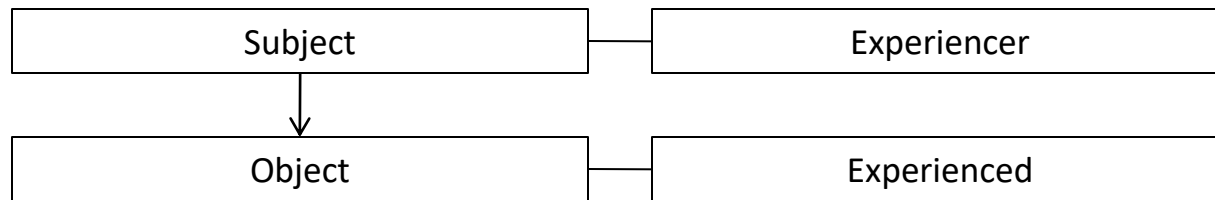
4) Anubava Virodha :

- Property of body are experienced by us.
- Experience of substance includes experience of properties of substance.
- We experience only properties not Substance.

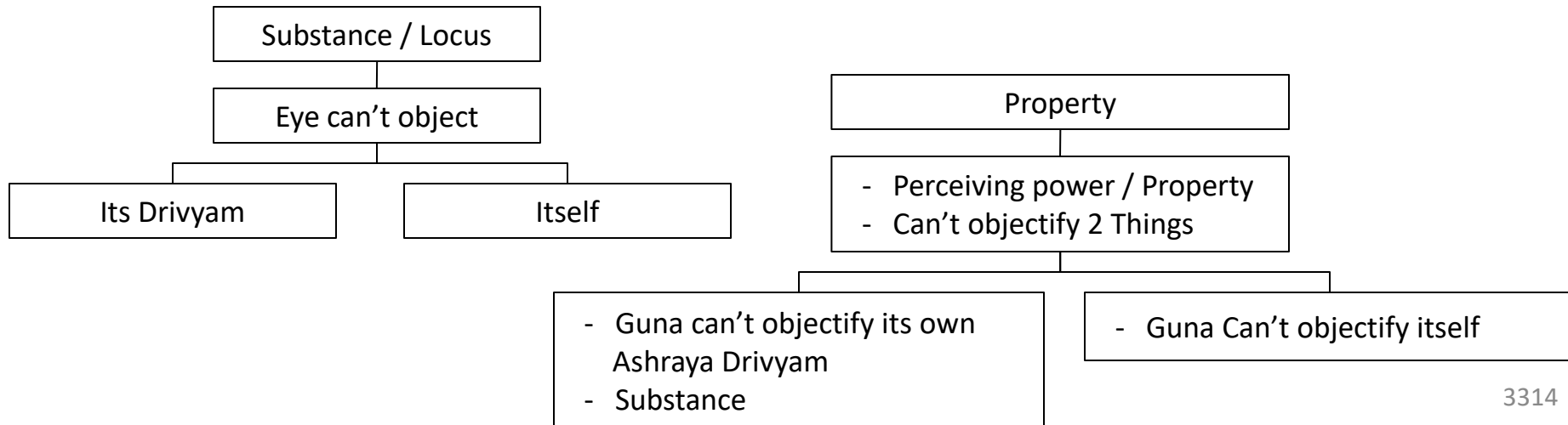
Neiyayikas :

- Are there any substance at all ?
- Shabda, Sparsha, Rupa of body experienced. Properties are Indriya Vishaya because body is Karya Vishaya.
- Chaitanyam also would have been Indriya Vishaya if it was property of Body.
- With my sense organs i Experience properties of body and body also.
- Since properties of body and Products are Indriya Vishaya, Chaitanyam also would have been Indriya Vishay

- With my sense organs I experience properties of body and body also like any other object.
- I don't see any extra property in live body in the form of Chaitanyam.
- See Chair, body, Seniority but don't see any difference.
- On Chair and Body don't see consciousness, no Glow, no halo.
- Body, carpet, mountain, river no difference.
- If Chaitanyam was property of body I would have experienced.
- To Experience object, object has to be different and away from the subject.



- Subject can't experience itself just as eyes can't perceive itself.
- To Perceive eyes have to be different and Away.
- Extend to perceiving power of eye.
- Perceiving property of eyes can't perceive eye upon which property is resting.



- Gunas can objectify other Gunas and Dravyam.
- Drivyam and Gunas can't be separated and brought out in front.
- Can't pluck eyes separately from its Perceiving power.

2 Rules :

- a) Property can't objectify itself
 - b) Property can't objectify its own locus – Substance.
- If Chaitanyam is Guna.

Body	If Chaitanyam
<ul style="list-style-type: none"> - Substance - Drivyam 	<ul style="list-style-type: none"> - Property, Guna - Will be able to objectify everything except itself

Rule 1 :

- Consciousness can't objectify itself.
- Guna can't objectify Guna

Rule 2 :

- Consciousness can't objectify its own locus - Body also.
- Your consciousness will not be able to objectify your own body.
- You will not be able to experience your own body like your, perceiving power, Can't experience itself.
- Somebody will have to talk about your body.
- If consciousness objectifies itself it will go against rule 2, property objectifying its own locus.
- Violating rule 2 is called Kartru karma Virodha Dosha.

Violation of rule no 1 :

- Guna objectifying Guna.

Rule No 2 :

- Guna objectifying its own locus substance, Violation of either of these 2 rules is Kartru karma Virodha Dosha

- This is 5th defect in Charvaka Matam.
- Because of these reasons, consciousness is not property of body, It must be separate from body.

Confirm with Shastra :

- Satyam, Jnanam, Anantham Brahma, Jnanam is Anantha – Pragyanam Brahma.
- Consciousness is different and eternal.

Charvaka :

- How consciousness not experienced by us when body is destroyed?

Answer :

- Medium, conditions for experience are not there.
- Surya Prakasha can experience only when hand is there to reflect.
- When i remove the hand, Surya Prakasha is there but don't experience.
- Chaitanyam also Upadhi Abavat – Anubava Abavat, Natu Chaitanya Abavat – Upadhi = Conditions.

General analysis of sutra :

- Once I have established Chaitanyam different than Atma, then Chaitanyam is called Atma - Real meaning of word " I ".
- Therefore there is Atma different than body.

1st Step :

- Deha Vyatirikta Chaitanyam Asti, Chaitanya Drishta Dvara, Deha Vyatirikta Atma Asti.

Word Meaning :

a) Nathu : It is never so.

b) Upalabdhvatu :

- Like consciousness.

c) Vyatireka :

- Atma is different from the body

d) Tad Bava Bavitvat :

- Since its expressions are absent, even when body is present after death.

Sutra 54 :

व्यतिरेकस्तद्भावाभावित्वान्न
तूपलब्धिवत् ।

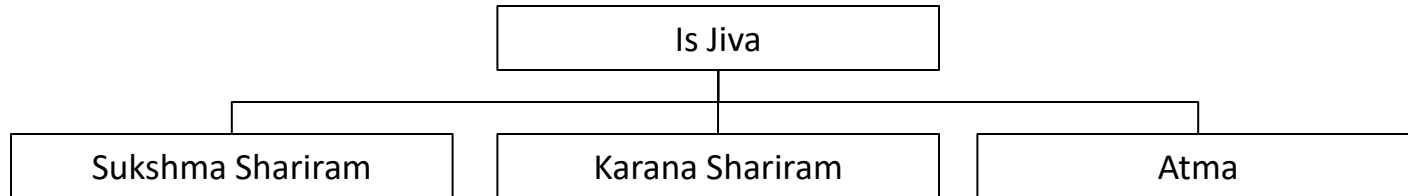
Vyatirekastadbhavabhavitvanna
tupalabdhivat

But not (so); a self or soul separate (from the body does exist), because (Consciousness) does not exist even when there is the body (after death), as in the case of cognition or perceptive consciousness. [3 – 3 – 54]

- 30th Adhikaranam - Aikatmya Adhikaranam.
- Incidental topic not Upasana Vichara, Vyasa refutes Charvaka Dehatma Vadi.
- Karma Khanda / Upasana Khanda / Jnana Khanda - Valid only if we accept that there is Jiva, Atma different than physical body.

Jnana Khanda :

- Jivas immortality - Freedom from Punar Janma.
- All relevant only if Jiva is different than body.



- There is something other than Sthula Shariram.

In Charvaka :

- No scope for karma Khanda / Upasana Khanda / Jnana Khanda.
- Obstacle to Vedic Culture / Religion / Philosophy.
- Charvaka to be strongly refuted, done in indirect manner in Karma Khanda.

Significance of Sutra 54 :

a) Vyatireka :

b) Tad Bava Bavitvat :

c) Na Tu :

- Neiva – Purva Pakshi never correct.

d) Upalabdhivatu :

Purva Pakshi :

- Charvaka – Nature different than body.

Vyasa :

- There is Atma different than body.

a) Vyatireka :

- Difference between body and Atma.
- Dehatmano Vyatireka Bavati, Rich Datu – Rinaktu – 7th Case.
- Rekena – Rechaka – Rich Datu, Vi – Ti – Rekha = Bheda, difference.

Reason :

b) Tad bava Abavitvat :

Purva Pakshi :

- In correctness, reason, fallacy in Purva Pakshi reason.

Sutra 53 :

- Tad Bave Bavaha - When body is individuality, Atma is Anvaya Vyatireka logic.
- Tad Bave - Bava, Sharira Bave – Atma Bavaha.
- Only when body is there Atma is there, Only when body is there - See sentiency.
- Shariram is there but no life, Life's expressions absent, Tad Bave – Abava.

Our Answer :

- Sharira Bava – Atma Abava expression of Atma – Abavitvat, absent – Anvaya not correct, Bava – Abava.

c) Upalabddivatu :

- What arguments we can give to show consciousness different from body?
- Same used to prove Atma is different than body.

Chaitanyam	Atma
Drishtanta	Darshtanta

- Logic transferred from Chaitanyam to Atma

Chaitanyam	Atma
Different from Body	Different from Body

- 30th Adhikaranam over.

Sutra 55 :

अङ्गावबद्धास्तु न शाखासु
हि प्रतिवेदम् ।

Angavabaddhastu na sakhasu
hi prativedam

But (the Upasanas or meditations connected with parts) (of sacrificial acts are) not (restricted) to (particular) Sakhas, according to the Veda (to which they belong), (but to all its Sakhas because the same Upasana is described in all).[3 – 3 – 55]

General Introduction :

- 30th Adhikaranam - Out of context, Now back to Upasana Vichara.
- Vidya – Bheda – Abheda Vichara, Guna Upasamhara Vichara - Main topic – 2 Sutras.
- Anga Va Badda Adhikaranam.

a) Vishaya :

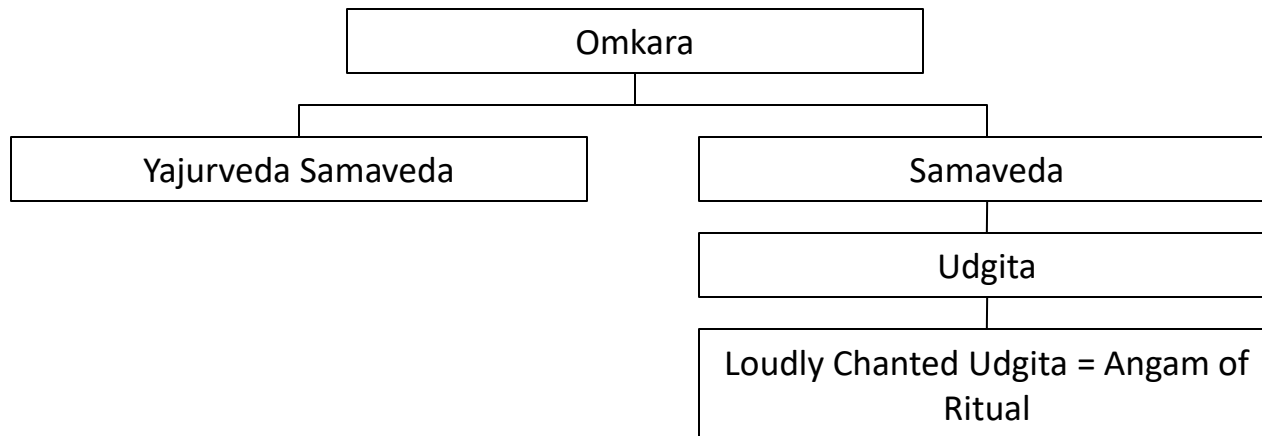
- Karma Anga Upasanani, Angava Badda Avarbadda - Upasanam.
- Anga Ashrita Upasana = karma Anga Upasana, As part of Ritual.
- Like Shiva Lingam – For Shiva
- Like Shaligrama – For Vishnu.
- Nachiketa ritual of Katho – Ritualistic fire Alambanam for Virat Upasana Karma Anga Upasana.
- Anga Ashrita Upasana, meditation based on part of ritual.
- Ritualistic fire - Mantras are Alambanam.
- Best example of Anga Shrita Upasana is Udgita Upasana in Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

**Omityetadaksaramudgithamupasita; Omiti hyudgayati
Tasyopavyakhyanam**

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

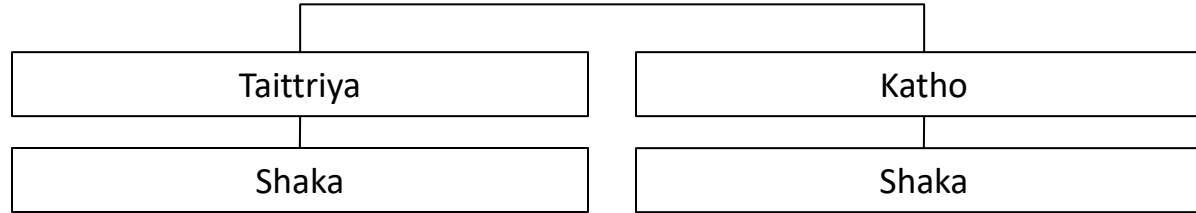
- May you meditate upon Udgita – Omkara Musically chanted – With high Pitch is Udgita.



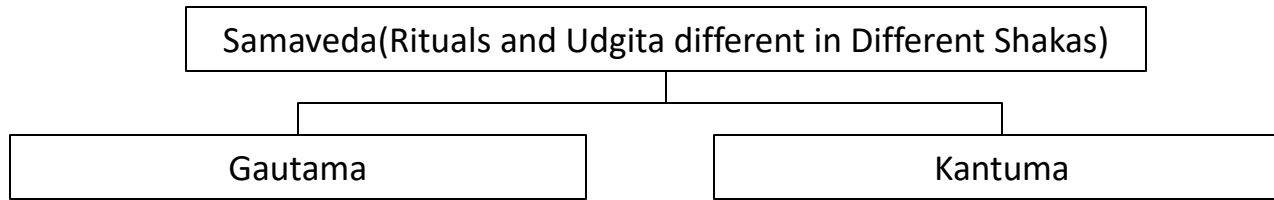
- Various Upasanas to be done, Anga Alambanam Upasana.
- Earth, Vayu – Devatas vary not independent Upasana but with Udgita as part of ritual.

b) Samshaya Debate :

- Udgita Alambana Upasana Chandogyo Upanishad, Samaveda.



- Original 1180 Shakas – 10, 11, 12 – Surviving.



- Udgita mantra in different, in several Shakas.
- Udgita relevant only in Chandogyo Upanishad or other branches of Samaveda?
- Anga Ashrita Upasana applicable in other Shakas? can it be extended to other Shakas of Veda?
- Udgita Upasana – Example, Rig Veda Shaka – Agni Ashrita Upasana.
- Can this be used in another Shaka?

Purva Pakshi :

- Anga Upasana practice only in that Shaka.

Vyasa :

- Anga Ashrita Upasanas are extendable to other Shakas of same Vedas.
- Refutes Sannidi Matrena - Sruti, Linga, Vakhyas, Prakarana, Sthana, Sankhya.
- Here 'Sthanam' used – Sannidi Matrena Bramanam,.

General Analysis of sutra 55 :

Vyasa :

- Anga Ashrita Upasana not restricted to particular Shaka, branch.
- Can be extended to other branches of same Veda.
- Prati Veda = No reason given by Vyasa.

Shankara :

Hi :

- Because of valid reason Sruti Pramanat it over rules.
- Sruti Stronger than Sannidhi Matrena.

Purva Pakshi : Concludes

- Omkara Upasana can be extended to other branches.

Word Analysis :

a) Angava Baddaha :

- Meditations on factors, accessories connected with rituals.

b) Prati Veda :

- Upasanas not restricted to particular branch of Veda only.

c) Hi :

- Because of Vedic injunction, commandment is general.

Significance :

a) Angava Ava Baddaha :

- Tied up to, connected to, based upon Anga Accessory of Ritual fire, mantra.. On that Upasana to be done, Anga Ashritaha...
 - Anga Upasana not restricted to Particular Branch Only.
 - Jaimini Shaka
Kautumi Shaka
- Branches of Samaveda

b) Na Shaka Tu :

Reason :

- Vedic injunction is general.

Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

Omityetadaksaramudgithamupasita; Omiti hyudgayati
Tasyopavyakhyanam

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- Does not restrict Upasana to Chandogyo Only.

c) Prativedam :

- Can be transferred to Shakas of same Veda.

Sutra 56 :

मन्त्रादिवद्वाविरोधः ।

Mantradivadvavirodhah

Or else, there is no contradiction (here), as in the case of Mantras and the like. [3 – 3 – 56]

Technical sutra

General Analysis :

- When we extend Karmanga Upasanas, from one branch to another there is Sannidhi Pramana Virodha.
- In 55, we accepted Sannidhi Pramana and negated.
- Here in 56, Sannidhi Pramana Dosha is not there, need not over rule fallacy.
- How that Dosha is absent.

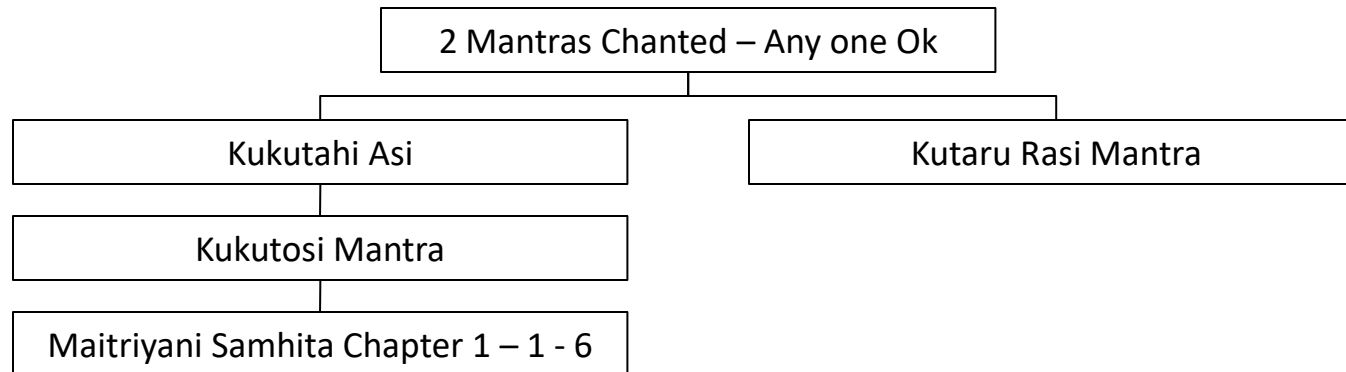
Vyasa gives ritualistic Example :

- In rituals - Extend ritual part to other rituals, Same we are doing in Karma Anga Upasana.
- Shaka Taval – Jump is common, Sannidi Pramana Dosha is over run.

Vyasa :

- Like Mantra vatu, Mytrayama Samhita Prayoga Sutrani.
- Know how to perform ritual, For rituals, we need to prepare materials for oblations.
- Grind rice for Purodasha – Offering, Tandula Peshanam = Grinder / Grinding stone.
- Ashma Adana – Mantra - Stone taking mantra for Tandula grinding.

What Mantra in Mytrayani Samhita Prayoga Sutrani?



- 2 Mantras mentioned in 2 Shakas, can be used in Particular ritual.
- Ritual belongs to Maitrayaniya Samhita.

Conclusion :

- No restriction, Karma Anga Upasana can be extended to another Shakha.

Aadhi : Etc :

- Meitriyani – Rito Vai Prajaha Samananatra Hotavya.
- Prayoga Homa - Subsidiary ritual mentioned in Meitriyani branch, oblation details not mentioned.

- 5 Oblations - Part of Darsha Purna Masa Yaga.
- Study in Yajur Veda - Another branch, Portion of one Shaka can be extended to another Shaka if rituals are same.
- Similarly Udgita Upasana can be extended to other Shakas of Sama Veda also.
- Sannidi Virodha Eva Nasti, Previous - Sannidhi over powered by Sruti Pramanam.

Word Analysis :

a) Va :

- Moreover

b) Avirodhaha :

- There is no improperness.

c) Mantradhivatu :

- As in case of mantra etc.

Significance :

a) Avirodha :

- No Sannidi Virodha Arthana Virodha - Which Purva Pakshi mentioned in previous sutra.
- No Sthana Virodha in case of ritualistic portion.

c) Mantradhi Vatu :

- As in case of mantra – Kutarahu Asi mantra used in ritual in Meitrayania mantra of Yajur Veda.
- Which doesn't belong to Maitraniya but borrowed from another branch.
- Meitrani mantra has Kutokutosi only.

Example :

- Prayaja Homa - Does not exist in Meitrayania, branch of Yajur Veda but learnt from another branch of Yajur Veda (Darsha Purna Masa Yaga).
- One Shaka can be extended to another Shaka.

Lecture 302

- 3rd Chapter – 3rd Pada 56th Sutra, 31st Adhikaranam over.

Sutra 57 :

भूम्नः क्रतुवज्ज्यायस्त्वं
तथा हि दर्शयति ।

Bhumnah kratuvajjyayastvam
tatha hi darsayati

Importance (is given to the meditation) on the entire form (of Vaisvanara) as in the case of sacrifice; for thus (the Sruti) shows. [3 – 3 – 57]

General Introduction :

- One sutra – Buma Jayastva Adhikaranam.

a) Vishaya - Subject :

- Vaishvanara – Virat Upasana.

Chandogyo Upanishad :

- 5th Chapter 11th to 18th section.
- Virat Vaishvanara Vidya(Given by Ashwa Pati), Vishwarupam.
- Raja of Kekayi – Desha.
- Keikeyi - Daughter of Ashvapathi.

Gita :

- Janakadaya – Grihasta Jnani.
- For Aadhi Shabda they give Ashvapathi.
- Teaches to 6 Rishis Uddalaka Rishi – Leader 6th Chapter – Chandogyo Guru.
- Kings well learned.

Chandogyo Upanishad :

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

- Sapta Anga Virat Vaisvanara referred in Mandukya.

Mandukya Upanishad :

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

Jagarita-sthano bahis-prajnah saptanga ekona-vimsati-mukah
sthula-bhuk vaisvanarah prathamah padah II 3 II

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

- Mandukya Upanishad bashya Shankara refers to Chandogyo Upanishad : Chapter 5 – 18 – 2
- Pancha Butas = Limbs of Vaisvanara.
- Akash – Space – Body, Vayu – Air – Prana
- Agni – Fire – Mouth Agni – Illumination through Shabda Pramanam throws light on world.
- Jalam – Water – Bladder – Abdomen, Prithvi – Earth – Feet, Sun – Eye, Heaven – Head of Virat.

Vishnu Sahasranamam Stotram :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धवदैत्यैः
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pāḍau yasya nābhirviyadasuranilaścandra sūryau ca netre
karṇāvāśāḥ śīro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ ।
antaḥstham yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ
citraṁ raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi ॥ 2 ॥

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, and the sky His navel. Wind is His breath, and the Sun and the Moon are His eyes. Directions are His ears, and the Heaven is His head. Fire is His face and ocean His abdomen. In Him is situated the universe with diverse kinds of Gods, men, birds, cattle, serpents, Gandharvas and Daityas (demons)- all sporting in a charming way. [Verse 2]

- Chandogyo Upanishad – Chapter 5 – 18 – 2 Sapta Anga Vaisvanara.
- Before Upasana – Dialogue between Ashvapati and 6 Rishis.
- Leader Uddalaka – 6 Rishis go to Uddalaka for Vaisvanara Vidya, Uddalaka Admits he doesn't know, All go to Ashvapati.

They Tell Him :

- I Practice Vaisvanara Upasana.
 - Take Heaven – As Virat
 - Take Sun – As Virat.
 - Take fire – As Virat



Particular Limb taken as total, Tamilnadu taken as total India – Mistake.

- Heaven - One of Angas of Vaisvanara, out of ignorance - They meditate on Anga as total Angi.
- Take part as total, Has negative result – Head – Heaven – Total Vaisvanara - Lose head.
- Sun – Only eye - But taken as total - Lost eye, Fire, only mouth - Lost speech.
- Angi – Anga Upasana criticised, Ashvapati teaches total Upasana Chandogyo Upanishad : Chapter 5 – 18 – 2

- Heaven - Only head - Not total Vaisvanara.
- Ange Angi Drishti, taking part as whole is wrong Upasana = Vyastha Upasana.
- Sarve Vaisvanara Drishti, Taking all of them, in each one limb of Vaisvanara, Ange – Anga Drishti.

Example :

- Elephant - One part taken as whole, Total Upasana = Samastha Upasana.
- Ekasmin Ange – Ange – Angi, Upasana = Vyastha Upasanam.
- Sarvani Angani Militva = Sarva Drishti = Samastha Upasana.
- Vaisvanara Vidya 11th - 18th section, 2 types of Upasana, Phalams from both.
- 6 Vyastha Phalam, 6 Samastha Phalam, 6 Vyastha Nindha.

Samshaya :

- Does Upanishad teach Upastha and Samastha or only Samastha Upasana.

Purva Pakshi :

- Teaches both as separate Phalams mentioned in Upanishad.

Logic Given :

- For each Vyastha Upasana Phalam given and also for Samastha – in Chapter 5 – 18 – 2, Samastha Phalam in Chapter 5 – 18 – 1

Siddantin :

- Only one Samastha Upasana.
- Bumanaha Vyavastam → Paramatma → Total → Jayastvam → Central teaching, Ignore Vyastha Upasanam.

General Introduction :

- Samastha Upasanam also has to be taken.

Reason :

- Phalam clearly given in Chapter 5 – 18 – 1, therefore central teaching.

Purva Pakshi :

- Why Vyavastha Upasanam not taken?

Siddhantin :

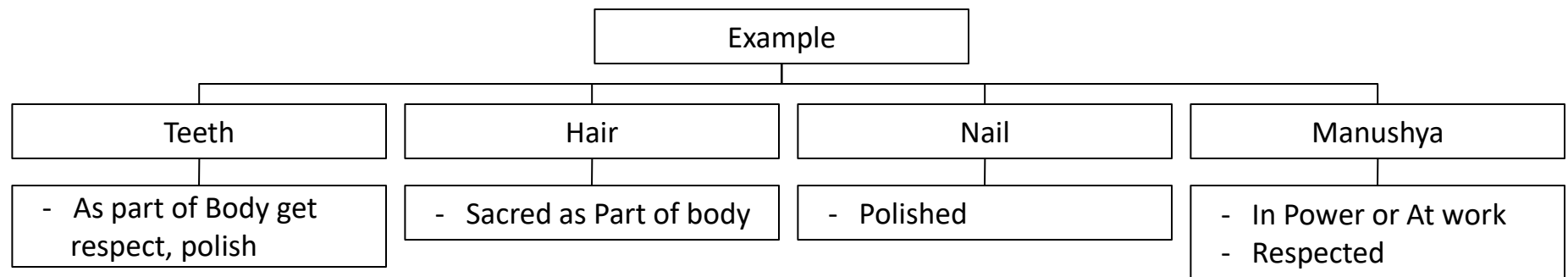
- Vyastha not taken because it is criticised by Ashvapati.
- Samastha Upasana never criticised, Vyastha Upasana criticised.
- If you take one limb as total, you will lose your limb.

Purva Pakshi :

- Why Phalam given for Individual Upasana?

Shankara :

- Phalam to indicate, even if individual Upasanas harmful by themselves, but valid as total Upasana.
- To show harm it is criticised, if practised separately.
- As part of total, individual is meditated because total includes individual.
- As part valid, holy as part of whole, unholy if separated.



- Only one Vaisvanara Upasana is there.
- Give Phalam only as part of Whole, To convey this idea Vyasa.

Gives Example :

- Of Huge ritual Kratuvatu, As part of ritual Many Anga Karmas are there.

- Upanayamam, Vivaham...
- Each part produces Adhrishtam, Punyam as part of big ritual.
- Every Anga – Panda Purvam, Every Angi – Parama Purva Phalam.
- Counted as one karma - Similary Vaisvanara Upasana, only one Upasana.
- No independent Phalam - Angi karma / Upasana.

Word Analysis :

a) Kratu Vatu :

- As in the case of Vedic ritual.

b) Jyayatvam :

- Importance of meditation.

c) Bumaha - of total Vaisvanara :

- Samastha Vaisvanara is to be accepted.

d) Hi :

- Because

e) Darshayati Tata :

- Sruti declares.

Significance :

a) Bumaha :

- Upasanam, Buma = Samashti or Samastha Vaisvanara Upasana.
- Buma Vidya - 7th Chapter – There Buma = Brahman.
- Here Buma = Vaisvanara - Virat Upasanam

b) Jyayatvam :

- Central teaching, Jyayaha = Important, primary teaching, Tatparyam.
- Only one Upasana = Teaching Others – Supporting.

c) Vridaha – Jyayaha – Jyeshtaha :

Jyayaha	Jyeshtaha
- Comparative	- Superlative - Abstract noun (Jyeshtashcha)

- Only one independent Upasana, Others - Anga status Like what?

d) Kratuvatu :

- One Vedic ritual with many Angas (Satellite Rituals)
- Angas can't exist without main Angi ritual.

Example :

- Packaging factory can't exist separately without main biscuit factory.
- Can't be counted separately, Kratuvatu = Veidica karma.

e) Tatahi Darshayati :

- Sruti itself declares in Chandogyo Upanishad :

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वांसोऽन्नमत्थ य- स्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वाम्स्वन्नमत्ति १

Tanhovacaite vai khalu yuyam prthagivemamatmanam vaisvanaram
vidvamso'nnamattha yastvetamevam pradesamatramabhivimanamatmanam
vaisvanaramupaste sa sarvesu lokesu sarvesu bhutesu sarvesvatmasvannamatti II 1 II

The king said to the Brahmins : Those of you who are here meditate on the Vaisvanara Self only in part. [That is why when you eat you think you are eating separately]. He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 – 18 – 1]

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो
बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो- मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
bastireva rayih prthivyeva padavura eva vedirlomani
barhirhrdayam garhapatyo mano'nvaharya-pacana asyamahavaniyah II 2 II

Suteja [i.e., the bright and beautiful – heaven] is the head of this Vaisvanara self; Visvarupa [having many forms – the sun] is the eye; Prthagvartma [one who changes direction – air] is the prana; Bahula [pervasive – space] is the middle part; Rai [wealth – water] is the bladder; the earth [Pratistha – the support] is the feet; the sacrificial altar is the chest; the kusa grass is the hair on the chest; the Garhapatya fire is the heart; the Anvaharyapacana [i.e., the Daksinagni] fire is the mind; and the Ahavaniya fire is the mouth. [5 – 18 – 2]

Sruti Support :

- Samastha Upasana, Phalam, No Nindha – Criticism – Ninda Rahita Phalam is our support.
- Vyashti Upasana, Phalam, mentioned with criticism.
- Individual status knocked off because of criticism, Ninda Sahita Phalam is obstacle for conclusion.
- Tatahi Darshayati - Subject in Sruti, Sutra 57 - 32nd Adhikaranam over.

Sutra 58 :

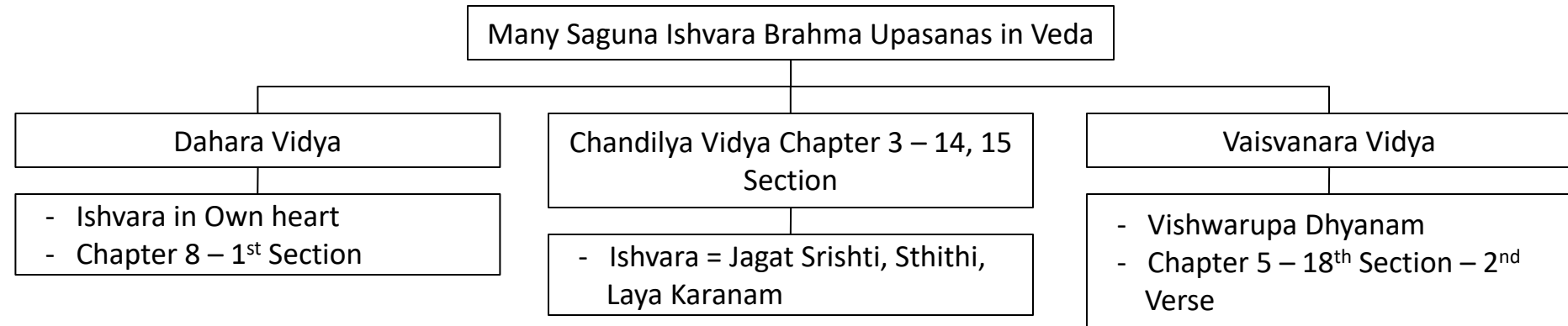
नाना शब्दादिभेदात् ।

Nana sabdadibhedat

(The Vidyas are) separate, on account of the difference of words and the like. [3 – 3 – 58]

- 33rd Adhikarana - Shabdadi Bhedadi Adhikaranam one Sutra (Last word Taken).

General Introduction :



Chandogyo Upanishad :

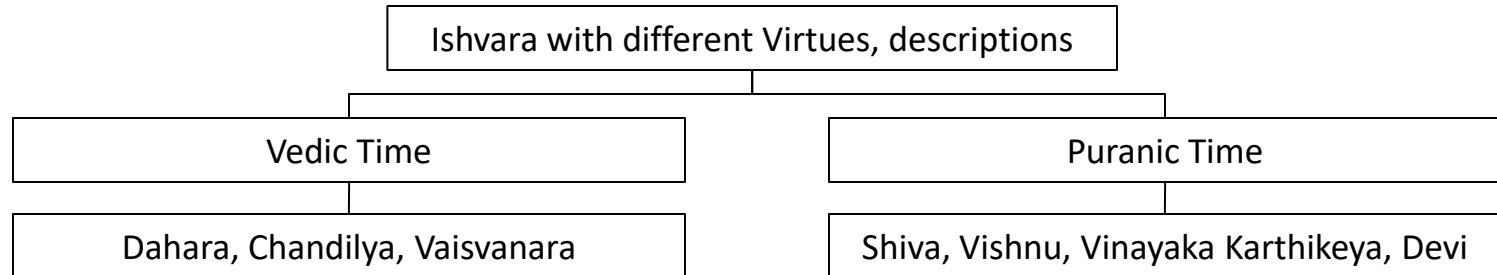
तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव
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बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लो-मानि
बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः २

Tasya ha va etasyatmano vaisvanarasya murdhaiva
sutejascaksurvisvarupah pranah prthagvartmatma sandeho bahulo
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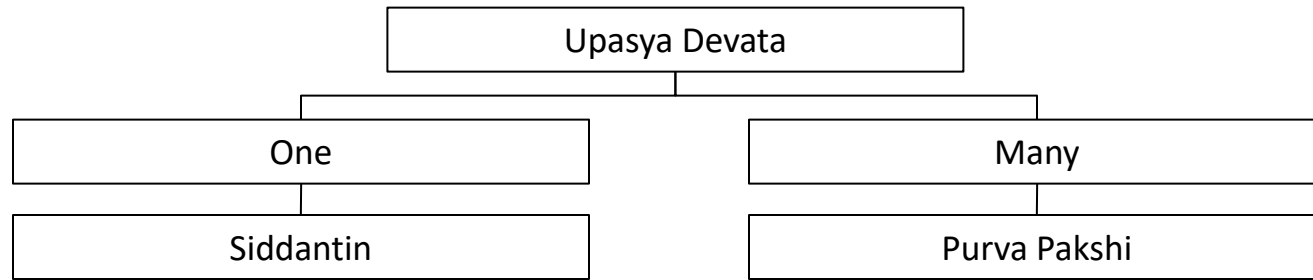
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Object of Meditation :

- One Ishvara Alone, Devatas – Many – Small “g” - gods.
- Ishvara – Capital G – God – One.
- Devatas – Exalted Jivas – Vidya, Agni, Surya, Vayu, Prithvi Devatas, Superior Jivas – With Superior Karmas, Later become Jeevan Muktas.



b) Samshaya :



Purva Pakshi :

- Different Vedas, different branches, can be clubbed - Treat as one, combine Angam, make it into one Angi, Practice as one Ishvara.

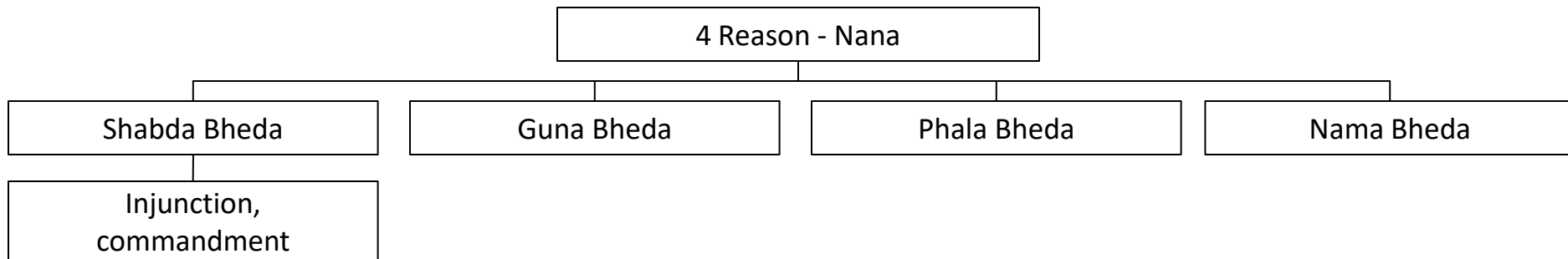
Vyasa – Refutes :

- Differences treated in Vedas, to be taken separately, Nana – Chandilya.
- Dahara Vidya should not be combined with Chandilya.

General Analysis :

Siddantin / Vyasa :

- Upasyam - One Ishvara – For Upasanas - Treated separately.



Shabda :

- Injunction given in different words - Vrasita, Veda, Krutum, Kurvita (Chandilya).
- In rituals also different words used - Juhoti, Yajati.

b) Guna Bheda :

- Description of Ishvara, virtues of Ishvara Different.

Dahara Vidya :

- Apahata Papma, Satyakama, Satya Sankalpa.

Vaishvanara :

- Limbs different.

Chandilya :

- Sarva Kama, Rasa, Gandha.

Puranas :

- Shiva, Vishnu fair, Krishna - Dark complexion – Megha Shyama.
- Parvati – Shyamala Dandakara, No of hands, weapons.

c) Phala Bheda :

- Results different.

d) Nama :

- Chandilya, Dahara, Vaisvanara

Sutra 58 – 33rd Adhikaranam :

नाना शब्दादिभेदात् ।

Nana sabdadibhedat

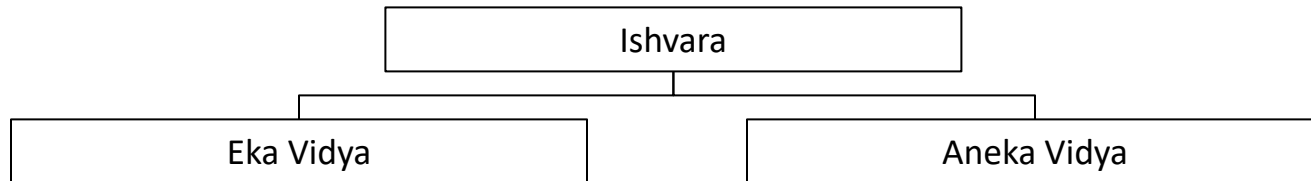
(The Vidyas are) separate, on account of the difference of words and the like. [3 – 3 – 58]

- Shabdadi Bheda Adhikaranam.
- Ishvara Upasana, Saguna Brahma Upasana described in Scriptures in different forms - Different context.
- Ashta Lingaya – Dahara Akasha Vidya - Ishvara within our heart.
- Chandilya Vidya – 3rd Chapter, Vaisvanara Vidya – 5th Chapter.

Question :

- Whether all can be treated as one Upasana?
- Upasya Vishaya = Ishvara, Devatas don't come under Ishvara category.
- Exhalted Jivas who reach, different level because of Punya karma.
- With knowledge, get liberated or will fall.
- Ishvara – Not Jiva becoming Ishvara with Punyam.
- Guna Visishta Chaitanyam Saguna Brahma - Described in manifold ways.

Question :



General Analysis :

- Ishvara one – In each context, descriptions manifold, Nama Aneka.

Reasons : 4 :

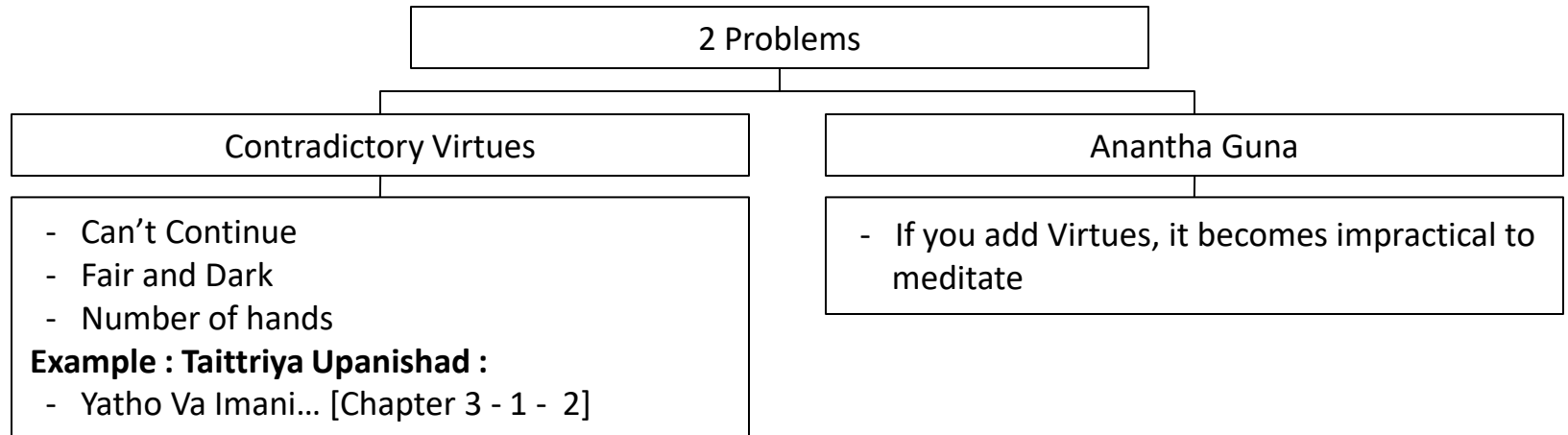
- Shabda / Guna / Nama / Phala Different.
- 4 Factors different with reference to each Ishvara Upasana. Even though Ishvara is one.

a) Shabda is in sutra :

- Guna, Phala, Sankhya or Nama. Shabda here = Upasana Vidhi, commandment, injunction.
- Veda = Upasana Vidhi Upasita, Chandilya = Sat Kratuhu Kurvita, Kratuhu = Vritti Pravaha.
- Let person practice flow of thought, Important difference in Karma Khanda.

b) Guna Abheda :

- Virtues, physical features, complexion, number of hands, heads, Ayudhanam, Vahanam, powers.
- If you treat as one Ishvara, 2 fold problems are there.



Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Visishta Advaitin	Advaitin
<ul style="list-style-type: none"> - Not Brahman without attributes - Attributes are so numerous that it is impossible to enumerate - Not Nirgunatvam 	<ul style="list-style-type: none"> - Words Can't describe because words describe only attributes - Mantra indicates Brahman is Nirgunam, without attributes - Very important mantra to establish Nirguna Atma

- Here take Visishta Advaitin Answer for 2nd Problem.
- If you take all Saguna Upasana, Practical Problem – Can't think all of Them – Vikshepaha.
- Mind Confused Instead of giving concentration gives headache.

Example :

- TV camera sends fast pictures in 10 seconds... eye pain.
- Instead of shanty, get Vikshepaha - Confined to one Ishta Devata.
- Close eyes... Must see only Rama, Krishna... Ishta Devata and mantra chanting should belong to Ishta Devata, Guna Bheda - Can't combine all.

C) Phala Bheda :

- Daharakasha, Vaisvanara, Phalams different depending on virtues highlighted.
- Satyakama, Satya Sankalpa... What Ishvara desires, thinks, comes true.
- Phalam, Shabda, Nama-Samkhyas different. In Karma Khanda, name difference means ritual difference.
- Similarly Vyasa says follow same rule. Dahara, Chandilya, Vaisvanara Vidyas different but Ishvara is one.
- Nama Bheda is Upasana Bheda.

Word Analysis :

a) Nana :

- Different meditations on Saguna Brahman are to be taken differently.

b) Shabda Aadhi Bheda :

- Because of differences in injunction, Vedic commandment, Nidhi Etc.

Significance :

a) Nana :

- Even though Ishvara is one, names different, invocations different.

b) Shabda :

- Aadhi Bheda

Shabda :

- Vedic commandments, Veda, Upasate, Tat Va Kratu Kurvita.

Aadhi :

- Guna, Nama, Phala. Bheda – Because of difference in 4 factors.

Sutra 59 :

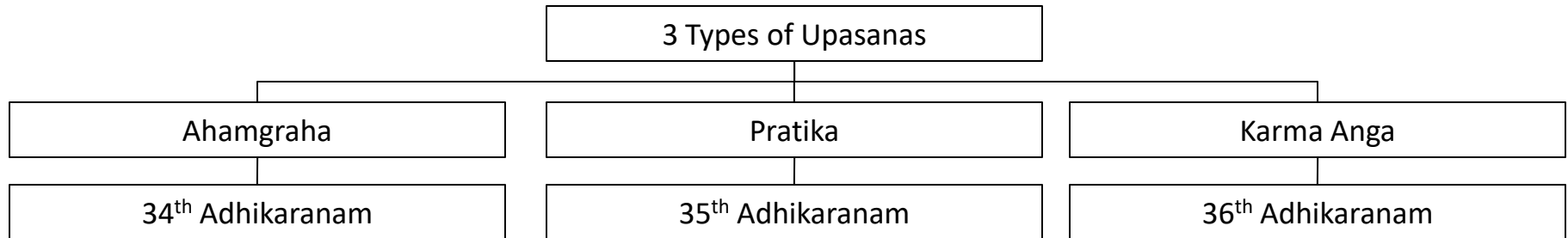
विकल्पोऽविशिष्टफलत्वात् ।

Vikalpo'visishtaphalatvat

There is option (with respect to the several Vidyas), because the result (of all the Vidyas) is the same.[3 – 3 - 59]

- Upto previous – 58th Sutra – Guna Upasamhara – Combination, Samuchhaya discussed.
- When 2 Upasanas are combined, Virtues must be combined.
- Topic Change here, Practice of Meditation.

Upasana Anushtanam	Prakara	Vichara
Practice	Method	Analysis



a) Ahamgraha Upasanam :

- Ishvara invoked upon Upasana itself.
- Vishnu Aham Graha Upasana, look upon myself as Vishnu, Devi. Not Knowledge born out of Vichara.
- Here, sheer imagination - I am Sakshat Vishnu.

Lalitha Sahasranamam Stotram :

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापां
अणिमादिभि रावृतां मयूखैरहमित्येव विभावये भवानीम् ॥

Arunam Karuna tarangitakshim dhruta pashankusha pushpa banachapam
Anim Adibhi ravrutam mayukhai rahamityeva vibhavaye bhavanim

imagine of my goddess Bhavani, Who has a colour of the rising sun. Who has eyes which are waves of mercy, Who has bow made of sweet cane, Arrows made of soft flowers, And pasanugusa in her hands, And who is surrounded, By her devotees with powers great, As personification of the concept of “aham”

Significance :

Aham Graha Upasana :

- Abheda Upasana, no division between Upasya and Upasaka.
- Prescribed for Ishvara Aikya Prapti through Jnanam.
- Jeevan Mukti here and Now - While living in body – Sakshatkara Ishvara.
- Ishvara Aikyam by going to Brahma Loka – Krama Mukti.

Sakshatkara :

- Is intermediary step - Nirantara Bavana Teevra Devata Abhimanaha - Aham Shivaha, Vishnu, Devi.
- Ishvara invoked upon oneself - Because of constant invocation of particular deity, feeling, i am Upasaka is suppressed – Aavesha.

Phalam :

- Krama Mukti for all Upasakas, Ishvara Prapti = Nishkama Prapti.
- Other than Ishvara, no desire - Subject centric Upasana.

b) Prateeka Upasana :

- Using symbol for invoking Ishvara not on myself, but on an object - Object centric Upasana.
- Bheda Upasana. Prescribed for attaining worldly results - Invoke Lord, desires fulfilled, Sakama Upasana.
- Prateeka Upasana – No Sakshatkara Upasana.
- Keeps Devata outside, does not want Aikyam with Devata - Adrishta Dvaraka Phalam.

c) Karma Anga Upasanam :

- Anga Ashrita Upasanam, does not exist separately, exists as part of ritual only.
- Paratantra Upasana - Dependent, subsidiary.
- Symbol to invoke Devata is accessory associated with ritual, not lingam, or Shaligrama.
- Agni, Mantra, Omkara... God invoked upon Angam.
- Paratantra = Anga Ashrita Upasana, 3 Broad categories - How to practice is theme of 3 Adhikaranam.

a) Subject :

- Aham Graha Upasanani, God is one form invoked upon oneself.

b) Samshaya :

- Whether one Upasaka can practice different Aham Graha, or confine to one Aham Graha Upasana only.

c) Purva Pakshi :

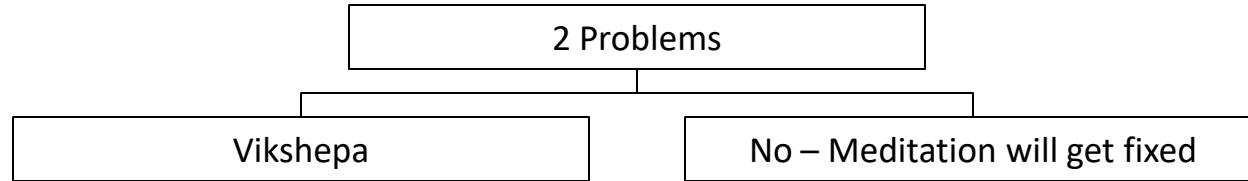
- Upasaka can practice several Aham Graha Upasanas.

d) Siddhantin :

- Choose only one, All are Ishvara Upasana no doubt in Shiva, Vishnu forms.

Vikalpa :

- Anushtanam must be one chosen form - Why?

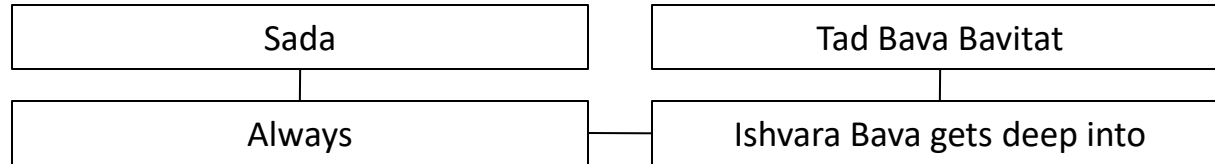


- Abhyasa alone deepens any meditation, Bavana Should become deeper.

Gita :

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

Whosoever, at the end, leaves the body; thinking of any being, to that being only he goes, O Kaunteya (O Son of Kunti) Because of his constant thought of that being. [Chapter 8 – Verse 6]



Sub – Conscious Mind :

- To have intensity one has to be confined to one form.
- Why impose Ishta Devata if all Ishvara?
- To Utilise our mind and get entrenched into one thought pattern.
- Develop Ishta Devata Samskara Deepened by Bavana Prachayaha(Connection).
- To avoid confusion, confine to one Ishta Devata.
- Does not mean hating other Devatas. After choosing Ishta Devata, others are Veshams put by my Ishta Devata.

- Mira – Mere Tu Miridhar Gopala, My Krishna puts Veshams...
- One Devi puts Veshams, To break fixation of Navarathri.
- Worship different deities, and have one Ishta Devata - For personal Abhyasa, confine to one Devata = Vikalpa.

2nd Reason :

- One Devata can produce Sakshatkara Ishvara Prapti - Why go to other Upasanas?
- Destination – Krama Mukti – Jeevan Mukti - Jnanam for all Phalam - Same, one Upasana enough.

Word Analysis :

a) Vikalpaha :

- There is option w.r.t meditation on Lord.

b) Avishta Phalatvat :

- Because result is same

c) Vikalpaha :

- There is option, choice w.r.t. Ahamgraha.
- Abhedha, Nishkama Ishvara Upasana, Chandilya Vidya, Vaisvanara, Dahara – Pankhta Brahma Upasana - (Siksha Valli)
- Avishtam Phalatvat – Ekam Samanam.
- Benefit - One and same - Here and after death Sakshatkara... he will have Bavana.

Brihadaranyaka Upanishad :

यत्ते कश्चिदब्रवीत्तच्छृण्वामेति; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति;
यथा मातृमात्पितृमानाचार्यवान् ब्रूयान्, तथा तच्छैतिरब्रवीद्वाग्वै ब्रह्मेति,
अवदतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;
एकपादा एतस्मादिति; स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनम्, आकाशः
प्रतिष्ठा, प्रज्ञेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य? वागेव स्मादिति होवाच ।
वाचा वै स्माद्बन्धुः प्रज्ञायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः
पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्,
अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव स्माद् प्रज्ञायन्ते;
वाग्वै स्माद् परम् ब्रह्म; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिवशरन्ति,
देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ।
स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

yatte kaścidabravittacchṛṇavāmeti; abravīnme jtvā śailiniḥ, vāgvai brahmeti;
yathā mātṛmānpitṛmānācāryavān brūyān,
tathā tacchaitirabravīdvāgvai brahmeti, avadato hi kiṃ syāditi;
abravittu te tasyāyatanam pratiṣṭhām? na me'braviditi;
ekapādvā etatsamrāḍiti; sa vai no brūhi yājñavalkya |
vāgevēyatanam, ākāśaḥ pratiṣṭhā, prajñetyenadupāsita;
kā prajñatā yājñavalkya? vāgeva samrāḍiti hovāca |
vācā vai samrāḍbandhuḥ prajñāyate, ṛgvedo yajurvedaḥ
sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā upaniṣadaḥ
ślokaḥ sūtrāṇyanuvyākhyānāni vyākhyānāniṣṭaṃ hutamāśitaṃ
pāyitam, ayaṃ ca lokaḥ, paraśca lokaḥ, sarvāṇi ca bhūtāni vācaiva
samrāt prajñāyante; vāgvai samrāt paramam brahma; nainaṃ vāgjahāti,
sarvāṇyenam bhūtānyabhikṣaranti, devo bhūtvā devānapyēti,
ya evaṃ vidvānetadupāste |
hastyṛṣabhaṃ sahasraṃ dadāmīti hovāca janako vaidehaḥ |
sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti || 2 ||

‘Let me hear what any one of your teachers may have told you.’ ‘Jitvan, the son of Śilina, has told me that the organ of speech (fire) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śilina said this—that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence. Yājñavalkya?’ ‘The organ of speech itself, O Emperor,’ said Yājñavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Athar-vāṅgīrasa, (Vedic) history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 – 1 – 2]

- Upasakas highly sought after – Arul Vakku Siddhas, know future, get Ishvara’s virtues.
- Vedanta teachers relatively less sought after, Result is one - Hence choose one Upasana.
- We don’t deal with Upasana, For us Aham Brahma Asmi is Jnanam.

Sutra 59 – 34th Adhikaranam – 3rd Pada Vikalpa Adhikaranam :

विकल्पोऽविशिष्टफलत्वात् ।

Vikalpo'visishtaphalatvat

There is option (with respect to the several Vidyas), because the result (of all the Vidyas) is the same.[3 – 3 - 59]

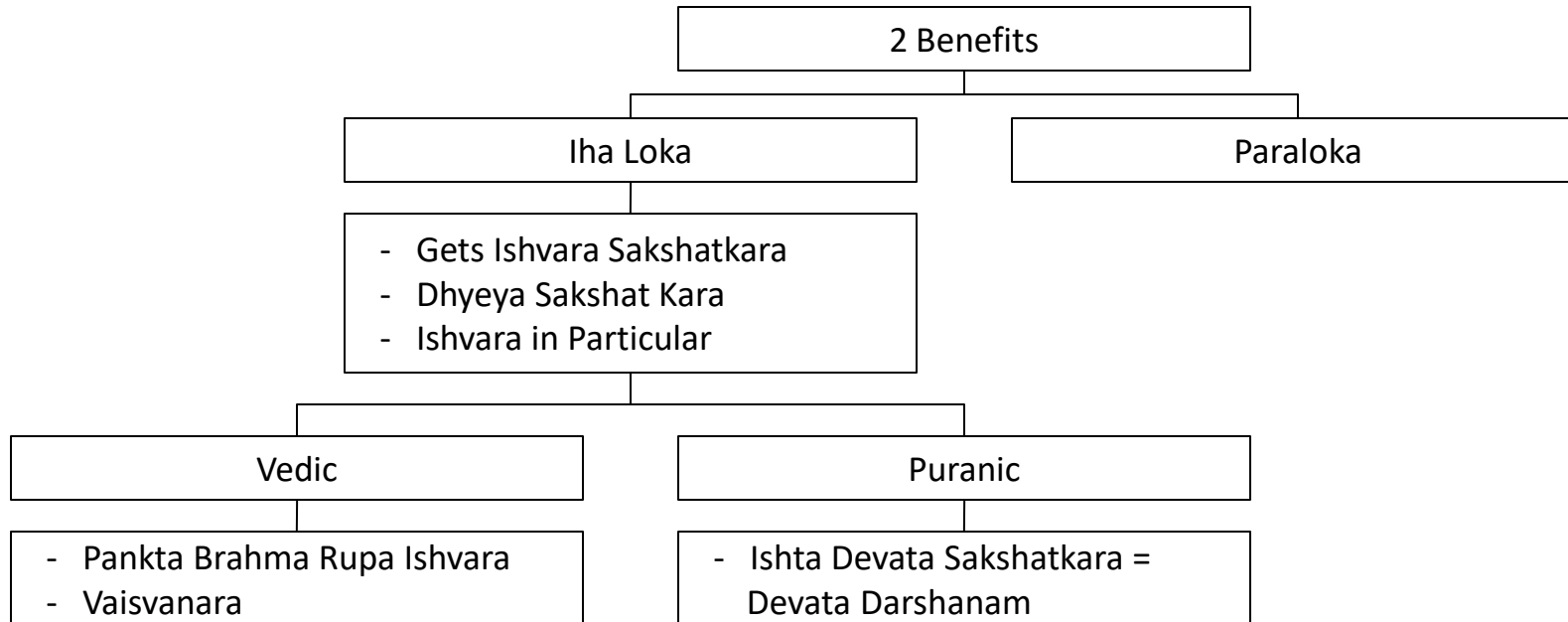
- Last 3 Adhikaranam – Upasana, Anushtana – Prakaraha – (34, 35, 36)

Previous Topic :

- Vidya Bheda, Abheda and Guna Upasamhara.

Now :

- Method of Practicing Upasana Ahamgraha, Abheda, Nishkama Upasana Meditator identifies with Upasya Devata.



- Here not object coming in front, but Abhedha Dhyanam.
- Intense identification with Ishvara as himself.
- Nirantara Bavanaya – Dheya Tadatmaya.
- Abhimana = Sakshatkara, Brahma Vidya Bavanam = Commentary of Brahma sutra.
- Entertain thought - “ I am Rama “ Vritti - Avritti – Nirantara continuous invocation of Lord upon oneself.
- Tadatmayam Abhimanam - I am he, He is I – Abhedha intense identification with Dheyam.
- = Object of Upasana = Dhyana Vishaya = Dhyeya, Jiva bava is suppressed.
- I am ordinary individual Bavana suppressed, Upasya Bavana over powers Upasaka Bavana.
- Upasaka = Devata himself, Sakshatkara = Immediate Iha Loka Phalam of Aham Graha Upasana.

After Maranam :

- Upasaka does not get Jeevan Mukti or Videha Mukti.
- No Vedanta Vichara.
- No Jnanam Comes.
- After Maranam Shukla Gathi Brahma Loka – Sat Class.
- No Moksha by Upasana, Must do Mahavakya Vichara for Moksha.
- In Brahma Loka, he will get Ishvara Prapti Mukti.
- Abhedha Upasana – Nishkama Upasana = Sakshatkara Phalam.

- Ishvara Prapti Through Krama Mukti.
- 34th Adhikaranam – 59th Sutra completed

Next :

- 35th Adhikaranam – 60th Sutra (One Sutra).
- Bheda Upasana, Prateeka Upasana Kamya Upasana - Tatata Upasana.
- Ratna Prabha Commentary called Bashya Ratna(Jewel) – Prabha (Glow)

How to perform Kamya Upasana ?

- When person performs Aham graha Upasana, it is enough if he chooses one deity.
- Not one day Vishnu / Shiva / Devi as each will displace / Cancel other - Both can't co exist.
- Can't super impose Shiva and Vishnu Rupam in and same locus.
- Therefore Vikalpaha - Choose one, Ishta Devata - Don't mix up Upasana.
- One more confusion added - Feel other religions better.
- 34th Adhikaranam - Choose one for Aham Graha Upasana.

Sutra 60 – 35th Adhikaranam – One long Sutra :

काम्यास्तु यथाकामं समुच्चीयेरन्न वा
पूर्वहेत्वभावात् ।

Kamyastu yathakamam samucchiyeranna
va purvahetvabhavat

But Vidyas for particular desires may be combined or not according to one's desires on account of the absence of the previous reason (mentioned in the previous Sutra). [3 – 3 – 60]

- Kamyadhikaranam – Idanim Bheda Upasana – Vicharate.

General Introduction :

- Bheda upasana, Ishvara not invoked on myself which is Aham Graha Upasana.
- Here Ishvara Invoked on other Locus – Bahya Locus.

- I am different – Ishvara different Bheda is there.
- Any locus is Prateekam – Shiva Linga, Shaligram, Vedic Omkara, fire.
- External locus Prateekam, other than myself.
- Prateekam outside, hence Bheda, for Phalam, Various Desires.
- If no desire, if you want Bhagawan only will Practice Aham Graha Upasana.
- Kama Poornani, Kamya Upasanani, Bheda Upasanani.

a) Vishaya :

- Chandogyo Upanishad :

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिण
राज्ञी नाम प्रतीची सुभूता
नामोदीची तासां वायुर्वत्सः स य एतमेव वायुं
दिशां वत्सं वेद न पुत्रोदँ
रोदिति सोऽहमेतमेव वायुं दिशां वत्सं
वेद मा पुत्रोदँ रुदम् २

Tasya praci digjuhurnama sahamana nama daksina
rajni nama pratici subhuta namodici tasam vayur
vatsah sa ya etam evam vayum disam vatsa veda na
putra-rodam+ roditi so 'ham etam evam vayum
disam vatsam veda ma putra-rodam+ rudam.

The eastern quarter of the chest is called Juhu, the southern quarter is called Sahamana, the western quarter is called Rajni, and the northern quarter is called Shubuta. Vayu [air] is the son of these quarters. He who knows this, that Vayu is the child of the quarters, 'I Know that Vayu is the child of the quarters. May I never have to weep over the loss of my child.' [3 – 15 – 2]

- Vayu comes from various, directions - Meditated as son of Dik (Directions / Devata)

Phalam :

- No Putra Shokha, no sorrow generated by son.

Chandogyo Upanishad :

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य
यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति
भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति
त- न्मे भगवान्ब्रवीत्विति ५

Sa yo nama brahmetyupaste yavannamno gatam tatrasya
yathakamacaro bhavati yo nama brahmetyupastesti
bhagavo namno bhuya iti namno vava bhuyostiti
tanme bhagavanbravitivi || 5 ||

Anyone who worships name as Brahman can do what he pleases within the limits of the name. Narada asked, “Sir, is there anything higher than name?” “Of course there is something higher than name,” replied Sanatkumara. Narada then said, “Sir, please explain that to me.” [7 – 1 – 5]

- Brahman meditated on Shabda / Nama / Words, Lord invoked.

Phalam :

- Name and Fame Like words travel freely, he travels freely.

Samshaya :

- For several Kamy Upasanas, do each one separately (Vikalpaha), or combine (Samuchhaya).

Ahamgraha Upasana	Kamy Upasana
<ul style="list-style-type: none"> - Don't combine - Vikalpa – choose one Suggested - No Freedom - Dhyeya Sakshatkara, become one and Krama Mukti 	<ul style="list-style-type: none"> - Here no Suggestion of Vikalpaha or Samuchhaya - No Commandment - Full Freedom

- No Kama – Need not do one Kama, 2 Kama, 3 Kamas...
- Follow Combination 1, 2, 3.

Example :

- Want house, Children, Wife, Wealth, Education, Health... All ok.

Ahamgraha	
<ul style="list-style-type: none"> - Ego, Individuality Given up, not Husband - Replaced by Samashti Ishvara - Want Ishvara After Death 	<ul style="list-style-type: none"> - Husband learns to identify with Ishvara now - Culmination oneness

- Even before death individuality should disappear and Devata Bavana Should dominate.

Vedic Mantra :

- Devo Butra Devan Asti...

What should occupy Mind?

- Not bank... but sheer intensity of Ishvara Chintanam.
- Bhagawan should dominate Personality, Deva Sakshatkara Must happen.
- My Meditation should confine to Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८-७ ॥

Therefore, at all times, remember me, and fight, with mind and intellect fixed (Or Absorbed) in me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

- Vikalpa rule required where Sakshatkara is required, where Krama Mukti is required, intense meditation required, one Ishta Devata Required.
- In Kamya Upasana, krama Mukti not Ichha, Ishvara not wanted, Couple wants child, house, money, education, health.
- Sakshatkara not required.
 - Vinayaka - To remove obstacles.
 - Lakshmi - For money
 - Saraswati – For Exam.
- Shift Rupam for Kamya Upasanam, Ahamgraha Upasana is Ishta Devata Upasana.
- No Vikalpa rule here since Sakshatkara is required.
- Confining to Buta Devata not required for Kamya Upasana, Do as you like.

Word Analysis :

a) Kamyastu :

- Kamyaha Tu .

Tu :

- However.

Kamyaha :

- Desire prompted based meditations

b) Samuchhiyeran :

- May be combined.

c) Nara :

- Or not

d) Yatha Kamam :

- Depending on the Desire.

e) Purva Hetva Abasa :

- Since the above mentioned reason is not applicable here.

Word Analysis :

a) Tu :

- To Differentiate Abheda and Bheda Upasana.

b) Kamyastu :

- Kamyas Upasana for fulfilling desires.
- Bheda, Pratika, Tatasta Upasana.

c) Samuchyeran :

- Can combine Many Upasanas, for each desire one Upasana.

d) Nara :

- Need not have any, many desires.

Example :

- See Marriage of Eldest Daughter.

Reason :

e) Purva Hetu Abava :

- Conditions mentioned in Aham Graha Upasana – Not there.
- Nishkama, Sakshatkara – Important for Krama Mukti, intense continuous meditation, to become one with Devata.
- To avoid distractions, one Ishta Devata prescribed for Aham Graha Upasana.
- For Kamya, can have distractions, many desires. Not interested in Sakshatkara but in Putra.
- Sakshatdvara Ishvara Prapti Abavat, Bheda Upasana Over.
- 3rd Pada – Last Adhikaranam 36th Adhikaranam – Sutra 61 to 66 – 6 Sutras.

General Introduction :

Sutra 61 :

अङ्गेषु यथाश्रयभावः ।

Angeshu yathasrayabhavah

With regard (to meditations) connected with members (of sacrificial acts) it is as with (the members) with which they are connected.[3 – 3 – 61]

- Yathashraya Bavaha Adhikaranam.

Subject : Karma Anga Upasanani :

- They can never be practiced independently but only as part of ritual – Subsidiary Upasana.
- Paratantra Upasana - If you practice independently, will not give Phalam.

Previous 2

- Svatantra Upasanas Produce Phalam if Practiced independently

Abheda

Bheda

Ahamgraha

Pratika

Karma Anga Upasana :

- Anga Ashrita Upasanani, Anga Ava Badda Upasanani.
- Symbol invoking Devata – Part / Accessory of ritual or priest, mantra, Anga serves as Pratikam.
- Karma Anga = Ashrayam, Pratikam symbol for invoking Devata.
- Upasana = Ashrita Upasanani Karma Anga = Ashraya = Symbol.

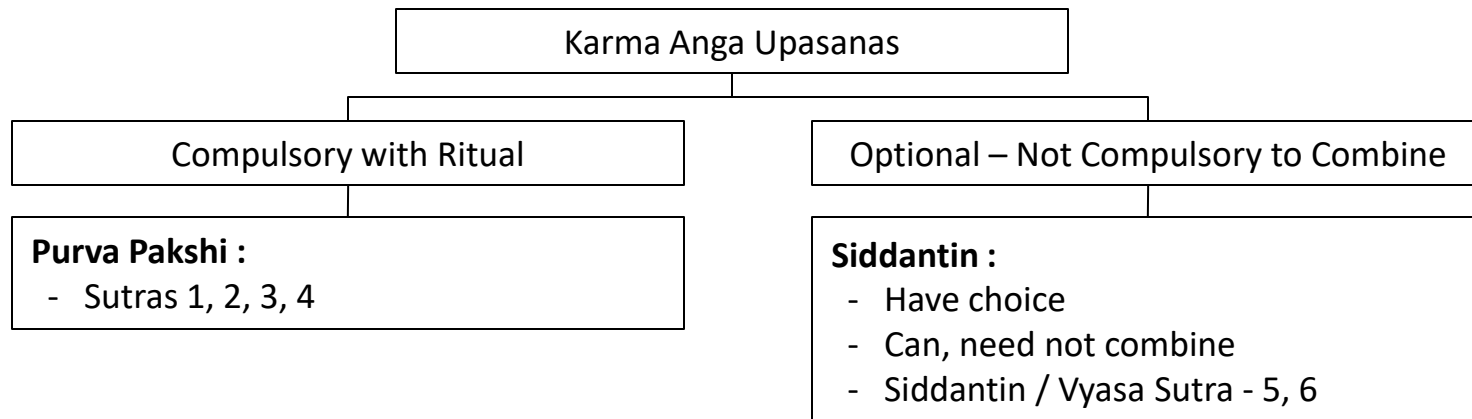
Ashrita	Ashraya
<ul style="list-style-type: none">- Supported- Meditation	<ul style="list-style-type: none">- Supporter- Meditator

Controversy – Debate :

- Karma Anga Upasanas, Anga Ashrita Upasanas – Should be compulsorily Practiced with ritual or optional.

Example :

- Omkara Upasana – Chandogyo Upanishad : 1st Chapter.
- Full of Karma Anga Upasanas Omkara in Samaveda is musical called Udgita.
- Udgita = Karma Angam in Sama Veda Ritual.



General Analysis :

- 1st sutra

Purva Pakshi :

- Karma Angas are to be compulsorily included in karma without accessories for ritual, must be there - otherwise Ritual incomplete.
- Without fire, mantra, Dakshina, priest...

Gita :

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३ ॥

They declare that sacrifice to be Tamasika, which is contrary to the ordinances, in which no food is distributed, which is devoid of mantras and gifts, and which is devoid of faith. [Chapter 17 – Verse 18]

- Without Angam, it is called Karma Lopaha, Anga Hinam karma.
- If Anga compulsory, Anga Ashrita Upasana must be compulsory because they come along with Anga.
- If Udgita part of ritual, Udgita Ashrita Upasana must be compulsory.
- Yatha Ashraya Bavaha, Tata Ashrita Bavaha.
- Just as Ashrayam is included, Ashrita Upasana also included.

Sutra 61 :

अङ्गेशु यथाश्रयभावः ।

Angeshu yathasrayabhavah

With regard (to meditations) connected with members (of sacrificial acts) it is as with (the members) with which they are connected.[3 – 3 – 61]

- Last 3 Adhikaranams - Upasana Anushtana Prakaraha.
- Method of practicing Upasana Aham graha, Pratika, Karmanga Upasanas.
- Karmanga Upasanas done on accessories of rituals, various karma Angas are Ashraya for Upasana.
- Upasanas called Ashrita Upasanas.

Samshaya :

- Are they to be compulsorily practiced - Karmangas compulsory.
- Upon karma Anga, Upasana is compulsory or not.

Purva Pakshi :

- Compulsory as Angas – Ashrayas compulsory sutra 1, 2, 3, 4.

Siddhantin :

- 5, 6 - Not compulsory, Angeshu Yatha Ashraya Bavaha, Karma Angas compulsory part of ritual.
- Ashrita Upasana also compulsory Ashriya Bava vatu Ashritas, Based meditations also compulsory .

Word Analysis :

a) Angeshu :

- W.r.t Meditations upon the Accessories.

b) Yatha Ashraya Bavaha :

- Just as accessories are included in the rituals, Meditations also to be included.

Significance :

a) Angeshu :

- W .r .t. Anga Ashrita Upasanani, accessories based meditation.

b) Yatha Ashraya Bavaha :

- That accessories of ritual which serve as symbol for Upasana.

Example : Katho :

- Nachiketa Ritual, fire = Ashraya for ritual and Ashraya for Virat Upasana.
- Karma Anga = Ashraya when it is symbol for Upasana.
- Similarly Omkara Udgita = Ashraya for Upasana.
- Ashraya Bavaha = Just as Karma, Anga Ashraya are compulsorily present.
- Similarly Karma Anga Ashrita Upasanas must be compulsorily present.

Nachiketa Ritual :

Purva Pakshi :

- Upasana compulsory.

Siddantin :

- Ritual possible without Upasana, fire compulsory for offering oblations.

2nd Argument of Purva Pakshi : Next Sutra

Sutra 62 :

शिष्टेश्च

Sishtescha

And from the injunction of the Sruti.[3 – 3 – 62]

General Analysis :

Purva Pakshi :

- Both karma Anga and Karma Anga Ashrita Upasana have same status.
- Nachita fire and Upasana.

Chandogyo Upanishad :

- Udgita mantra and Upasana, Accessories and accessories based, meditation has same status.

Why same status ?

- Both enjoined by scriptures Karma Anga and Ashrita Upasanas prescribed by Veda.
- Veda Vihitatvam common. Karma Anga - Compulsory part of karma.
- Karma Anga Ashrita Upasana also compulsory part of karma.

Why Discriminate ?

- Shishtihi = Veda Vidhi

Shas Dhatu :

- Shasanam = Vidhi = Commandment, Karma Anga and Karma Anga Ashrita Upasana compulsory.

Running Meaning :

Shishtesh Cha :

- Because of Vedic injunction also meditation should be included.

Significance :

a) Shishti = Shasanam = Vidhi :

- Shishtene - Because of Vedic injunction of karma Anga and Karma Anga Ashrayam also, Vidhi – Samanyat.
- Because of that reason also Upasana should be included.

समाहारात् ।

Samaharat ।

On account of the rectification. [3 – 3 – 63]

General Analysis :

- Chandogyo Upanishad :

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः
स उद्गीथ इति होतृषदनाद्धैवापि
दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ५

atha khalu ya udgithah sa pranavo yah pranavah sa udgitha
iti hotr-sadanad dhaivapi durudgitam
anusamaharatity anusamaharatiti.

For certain, that which is Udgitha is Pranava, and that which is Pranava is also Udgitha. Should the person performing a Sacrifice make mistakes in pronounciation, that can be rectified [When he has the knowledge that Udgita and Pranava are the same]. [1 – 5 – 5]

- Upasana by Sama Veda priest called Udgita, Karma Anga Upasana prescribed as part of ritual.
- Meditation upon Aikyam of Samaveda Omkara (Udgita) and rig Veda Omkara (Pranava) to be practiced by Sama Veda priest called Udgita.
- As part of ritual, Phalam for ritual given.
- Whatever Doshas in Udgita Chanting with Svaras, Sruti will be rectified.
- Karma Dosha Parihara as a result of Upasana.
- Rectifications called Samahara = Parihara = Correction = Dosha Apanayana.
- Dosha Nivritti revealed for any ritual = Karma Lopaha Lapses possible.
- Lopa Parihara required, Upasanas must go with Karmas otherwise no Karma Nivritti takes place.
- Since Dosha Nivritti is Compulsorily required at end of ritual, Puja – We chant Mantre Lopaha, Tantra Lope, Kala Lope....

- In Every ritual correction required.
- Karma Anga Upasana = Corrective ritual.
- Therefore Upasana is necessary Chandogyo Upanishad : Mantra – Chapter 1 – 5 – 5.
- Atha Khalu... Prana Udgita Aikya Upasaka, Wrong Chanting rectified.

Word Analysis :

- Samaharat – because of rectification, Meditation should be included in the ritual.

Word Meaning :

- Samaharaha = Pariharaha,

Chandogyo Upanishad : Uses verb :

- Dur Udgitam Anu Samharati.
- Because of that Vyasa uses Samhara = Parihara.
- Parihara compulsory in every ritual.
- Human defect is found in every ritual, hence Upasana compulsory.

Sutra 64 – 4th Purva Pakshi :

गुणसाधारण्यश्रुतेश्च । Gunasadharanyasrutescha ।

And from the Sruti declaring 'OM' which is a common feature (of the Udgitha Vidya) to be common to all the Vedas.[3 – 3 – 64]

General Analysis : Purva Pakshi :

- Omkara common in all rituals of Veda. Upasana mentioned in all Vedas, shall be combined and practiced.
- Yajur – Rig – Sama Omkara to be combined.
- Karma Anga Upasanas compulsory and bring Ashrita Upasanas from other Vedas and Join.
- Omkara common to all Vedas mentioned in Chandogyo Upanishad : Chapter 1 – 1 - 9

Chandogyo Upanishad :

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति
शंसत्योमित्युद्गायत्येतस्यै
वाक्षरस्यापचित्यै महिम्ना रसेन ६

Teneyam trayi vidya vartata om ity asravayaty om iti
sam+saty om ity udgayaty etasyaivaksarasyapacitya
mahimna rasena.

With Om one begins the threefold Vedic ritual, and with Om one starts reciting the Vedas. With Om one starts singing the Vedic hymns, and again with Om one sings the Udgan [From the Vedas, in Praise of Om, or Brahman]. All this is a tribute to Om. Again, all this is possible by virtue of the essence derived from Om [in The form of Wheat and other food]. [1 – 1 – 9]

- With help of Omkara, Rig, Yajur, Sama are functioning, Supported by Omkara.

3 Priests Called :

- Ashravanam - Yajur Veda
- Shamsanam – Rig Veda
- Udganam – Sama Veda Chant in ritual together.
- Guna Sadharanya Srutehe, Since Sruti declares.
- Omkara to be common to all Vedas Meditation from all the Vedas should be included.

Word Analysis :

a) Guna :

- Karma Anga Buta Omkara.

b) Sadharanyam :

- Commonness

c) Srute :

- Sruti declaration that Omkara is common to all Vedas, Because of Sruti Statement that Karma Anga Dvara Upasana is Common to all Vedas Chandogyo Upanishad : Chapter 1 – 1 – 9.

Sruti :

- Teneyam Trayi Vidya... [Chapter 1 – 1 – 9]
- Karma Anga Ashrita Upasana – Paratantra Upasana, Compulsory meditation – Not Svatantra Upasana.
- All Above 61, 62, 63, 64 – Purva Pakshi Argument.

Sutra 65 :

न वा तत्सहभावाश्रुतेः Na va tatsahabhavasruteh

(The meditations connected with members of the sacrificial acts are) rather not (to be combined) as the Sruti does not state their going together.[3 – 3 – 65]

Siddhantins Answer :

- Na Va Tat Saha Bava Ashrute

a) Na Va :

- All arguments never correct, Karma Anga Upasanam not compulsory, Karma Angams compulsory.
- No Sruti statement - Pramanam to say Karma Anga Upasanas are compulsory.
- We have Sruti, Yukti point - Omkara chanting compulsory, not Upasana.

Vedas Say In Rituals :

- How accessories should be employed – Application.
- When accessories should be employed, in what order - Former- later – Karma Angas mentioned.
- Upasanas not included in any particular place as compulsory.
- How to take vessel, when, what mantra to chant is Karma Angam.
- How to employ vessel, for which oblation? Chant mantra. Details of how to use Karma Anga given.
- Possibility of Upasanas at Random at various Places.

- Upasanas not included in a Systematic Manner.
- Inclusion is optional, Karma Angas - Compulsory Darbha, fire, oblation – 1st
- Tat Saha Bava Asrute(No clear basic statement) Topic discussed in Brahma Sutra : Chapter 3 – 3 – 42
- This Adhikaranam for reinforcement of same idea.
- There another argument - Whether karma Anga Upasanas to be included or not.

Veda itself says :

- Karma can be done without Upasana.

Chandogyo Upanishad :

तेनोभौ कुरुतो यश्चेतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया
करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

Tenobhau kuruto yas ca itad evam veda yas ca na veda.
nana tu vidya cavidya ca yad eva vidyaya karoti
sraddhayaopanisada tad eva virya-vattaram bhavatiti
khalv etasyaivaksarasyopavyakhyanam bhavati.

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [About Om,] with faith in the teachers and in the scriptures, and according to the principles of the Upanishads [or of Yoga] is more fruitful. This Certainly is the right tribute to Om. [1 – 1 – 10]

- Without Upasana ritual produces normal result, with Upasana Superior result.
- Has increased benefit, Karmas not Wasted.
- Result lesser than Samuchhaya Phalam – Nava Phalam not Nishphalam.
- **Bring Sutra :**

तन्निरधारणानियमस्तद्दृष्टेः
पृथग्ध्यप्रतिबन्धः फलम् ।

Tannirdharananiyamastaddrishteh
prithagghyapratibandhah phalam

There is no rule about the inviolability of that (i.e., Upasanas connected with certain sacrifices) that is seen (from the Sruti itself); for a separate fruit (belongs to the Upasanas), viz., non-obstruction (of the results of the sacrifice).[3 – 3 – 42]

- Sruti Pramana Abavat for Samuchhaya.

Word Analysis :

a) Nava :

- This is not at all correct.

b) Tat Saha Bava Srutehe :

- Because there are no Sruti Statements which enjoins the compulsory inclusion of Meditation.

Significance :

a) Na :

- Purva Pakshi view – Karma Anga Upasanas are compulsory is not correct Pramanam = Reason.

b) Tat Saha bava Asrute :

- Karma Anga Upasana compulsory inclusion – Samuchhaya.

c) Asrutehe :

- No Sruti statements revealing this inclusion.
- Samuchhaya Bodhaka Sruti Pramana Abavat.

Sutra 66 :

दर्शनाच्च ।

Darsanaccha ।

And because the Sruti (scripture) says so (shows it). [3 – 3 – 66]

General Analysis :

- Indirect Argument, Chandogyo Upanishad important for Brahma Sutra for Upasana Purpose 3rd Pada.

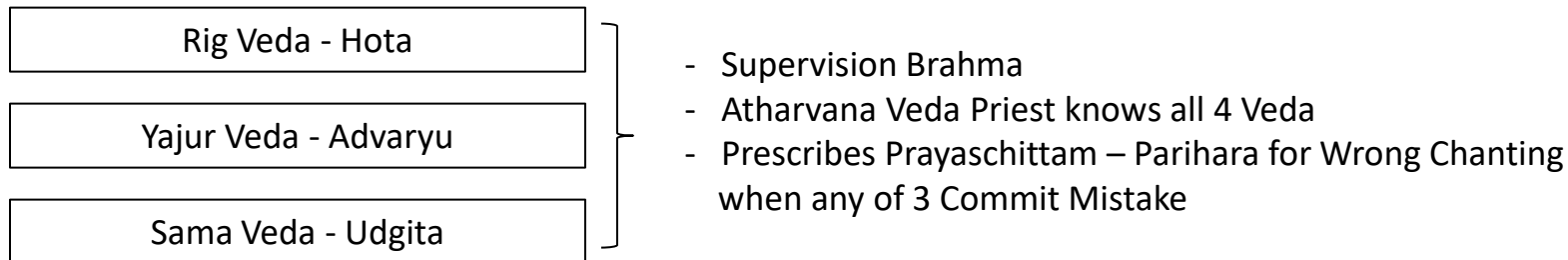
Chandogyo Upanishad :

मानवो ब्रह्मैवैक ऋत्विक्कुरुनश्चाभिरक्षत्येवंविद्ध
वै ब्रह्मा यज्ञं यजमानं स- वांश्चर्त्विजोऽभिरक्षति
तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवं-
विदम् १०

Manavo brahmaivaika rtvik kurun asvabhiraksaty evam-vid dha
vai brahma yajnam yajamanam+ sarvams cartvijo 'bhiraksati
tasmad evam-vid eva brahmanam kurvita
nanevam-vidam nanevam-vidam.

A Good Brahma priest is one who is able to observe silence, or one who is thoughtful. Just as a horse protects the soldiers, a learned Brahma Priest protects the sacrifice, the Sacrificer, and all the other priests. Therefore, one should appoint only such a learned Brahma for one's Sacrifice. One should not appoint anyone else. [4 – 17 – 10]

- In every ritual, one priest called Brahma is Superior.



- If karma Anga Upasanas are compulsory as in 63rd sutra, then they all will do rectification.
- Samhara Parihara, Then Brahma will have no work, Brahma is part of ritual to prescribe Parihara.
- If karma Anga Upasanas were compulsory they would have done Parihara as in 63rd sutra.
- Since Brahma is mentioned, karma Anga Upasana not compulsory.

Darshana :

- Veda itself says Brahma priest doing Parihara.

Word meaning :

a) Cha :

- Moreover

b) Darshanat :

- Since Sruti itself reveals this in Chandogyo Upanishad : Chapter 4 – 17 – 10, Meditation need not be included.

Significance :

- Since Sruti directly introduces Brahma by Parihara through.
- Karma Anga Upasanas, as not Compulsory, 3rd Chapter – 3rd Pada Over.

- 3rd Chapter – 3rd Pada Over.

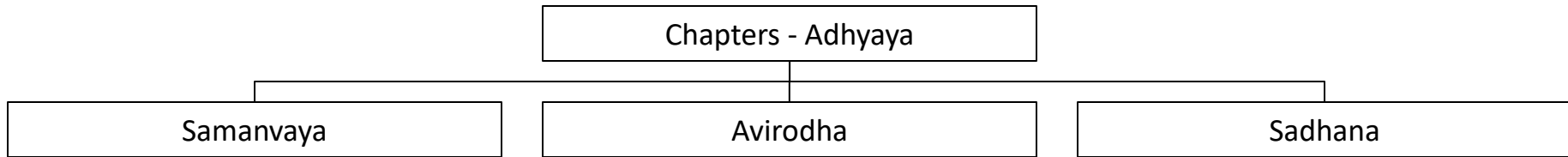
Sutra 66 – 36 Adhikaranam :

दर्शनाच्च ।

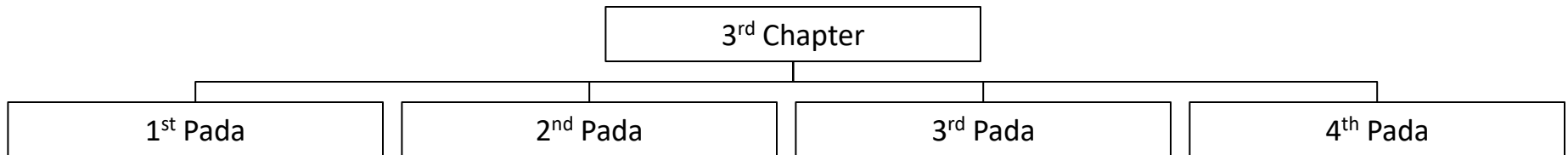
Darsanaccha ।

And because the Sruti (scripture) says so (shows it). [3 – 3 – 66]

- Biggest Pada / Sutras – In Brahma Sutra – 1 Year to study.
- Purva Mimamsa based heavily.



- Moksha Sadhya Siddhartham, Sadhanani



1st Pada :

- Gathi Avagathi Vichara, Panchagni Vidya of Chandogyo and Brihadaranyaka Upanishad.
- How Jivas go by Zig Zag Motion, Countless Janmas, old Age, Separations Maranam.
- Purpose of travel of Jiva is to Know what is Samsara.
- Samsara = Transmigration Travelling from body to body.
- Saraha = Gamanam, Sru = Sarati, Samyak Gamanam. Sharirat, Shariram Prati Gamanam.

- Not Uniformly going Upwards as in evolution theory.
- Unicellular, Human, Superhuman science, Graph Upwards motion, Veda – Sense Graph – Up and Down Snake and Ladder Game.
- Jiva Helplessly travels from Shariram to Shariram.
- Prathama Pada concentrates on travel for Vairagya Utpadanam
- Samsara Vichara Dvara Vairagyam Utpadanam, Most important supplement aspect of Jnanam.
- Vairagya Rahita Jnanam = Academic study, Scriptural scholarship.
- Jnanam fruitful when Vairagyam Detachment is there.
- Vairagya Sadhana is Significance of 1st Chapter.

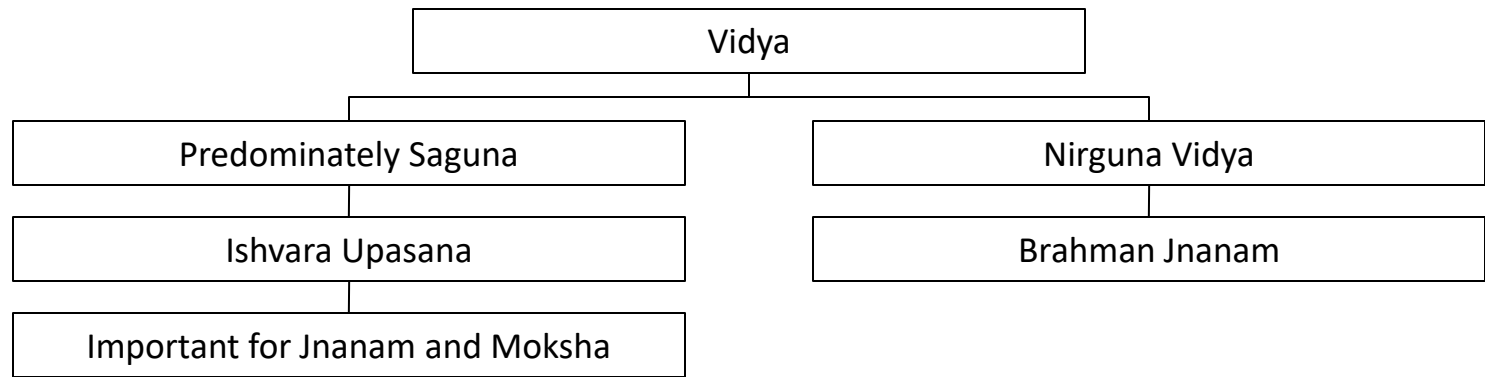
2nd Pada :

- Tat Padartha, Tvam Padartha Vichara.
- Analysis of Tat, Tvam Pada nature of Jivatma and Paramatma Very important Sadhana because Mahavakya Meaningful when, Tatu and Tvam is Understood.
- Pada Jnanam is Vakya Jnayasya Sadhanam.
- Knowledge of words is necessary meaningful for Knowledge of Sentence.
- Sentence Made of words.

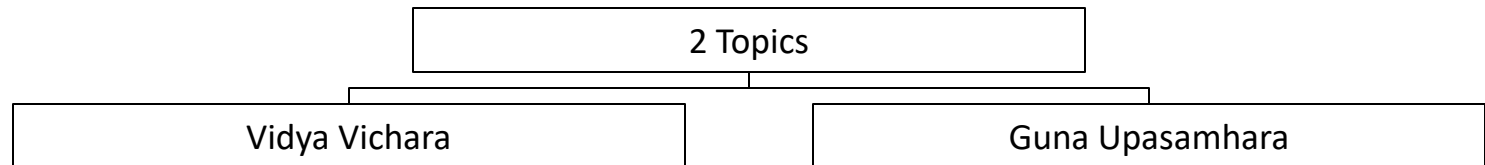
Pada	Samuhaha Vakhyam
Angam Jnanam Angi Jnasya Sadhanam	Angi

- Tvam – Thru Avasta Traya Viveka Vichara.
- Ishvara Svarupam also Analysed, Sadhana for Mahavakya Jnanam and through Jnanam - Moksha

3rd Pada :



- Without Upasana, No Sadhana Chatushtaya Sampatti.
- Karma Yoga - Sadhana for Viveka and Vairagyam, Vedic Upasanas – Not Prevalent now therefore Dry.
- Panchagni Vidya, Ashta Visishta Prana Upasana, Pankta Brahma Upasana not Prevalent.
- Vedic Upasana replaced by Puranic and Agama Upasana - Play dominant role.
- Which Upanishad can be combined and treated as one and which cannot be combined.
- Bheda, Abheda Vichara, when Upasanas combined, attributes must be combined, called Guna Upasamhara.



4th Pada Named :

- Guna Upasamhara Pada, Includes Vidya Bheda - Abheda Vichara.
- Never neglect Upasana, physical worship - Kahika karma oral worship - Vachika karma.
- Upasana - Mental activity.

Definition :

- Saguna Brahma Vishaya Manasa Vyapara, No body, no speech, purely mental activity God centred mental activity.
- Worry – Not Upasana, - Mental Japa, Puja, Parayana Pilgrimage = Upasana.

Upasana Gives 4 Important Virtues

- Develops Antarmukhatvam
- Turns extroverted

- Ekagrata

- Expansion of Mind

- Chitta Shudhi
- Karma Yoga – Also gives Chitta Shudhi

- Never neglect Upasana, Now may not practice Vedic Upasana - Only Puranic, Agami Upasana.
- Uddava Gita - Bagavatam – Krishna Upasana.